Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics, Sermons, and Methods of Church Work

Volume VII. MARCH, 1906 Number 6

THE REVIVAL QUIVER.

SELECTED BY S. A. WILSON.

"SINCE NOW." (304)

2 Cor. 6:2.

Three new pupils had been received into the Argentine mission school. I suggested that before beginning the Bible-study we spend a few minutes in personal testimony, intimating that each should tell when she had given herself to Jesus, saying that I had myself done so at the age of fourteen.

At that word I noticed a quick flash of intelligence pass over the face of one of the new girls, followed instantly by a very serious expression that continued until it came her turn to "take the word." I asked,

"Are you a Christian, Deolinda?"

There was a doubtful nod in response. I varied the question.

"Have you given yourself to God?"

This was answered by a decidedly more positive nod.

"Do you realize that Jesus is your Saviour, and that you are God's child?"

All at once the black eyes flashed with joy, the whole face was transfigured, and the nod was accompanied by a very soft "Si, Senora" (Yes, ma'am).

"Since when?" I asked, my own heart filled with gladness.

"Since now," was the unequivocal testimony. And from that hour she set herself definitely and joyfully to prepare for a life-work in his service—*C. E. World.*

CHATHAM'S BEQUEST. (305)

Eph. 1:18.

Sir William Pynsent, of England, bequeathed his large and beautiful estate to the Earl of Chatham, because he "greatly admired his unselfish devotion to his country." The country lawyer, whose duty it became to inform Chatham of this great bequest, on arriving at the Earl's house, and asking to see him, was bluntly told by the doorkeeper: "His lordship does not receive every countryman who comes to town." To which the lawyer replied: "If he refuses to see me, it will be the worst day's work he ever did." An official passing by, said he would take a message to the Earl, but the lawyer could not see him. "I have come all the way from Somersetshire to see him," said the lawyer, "and see him I must." After several more refusals, his persistency was rewarded, but the Earl said as he received him: "I am so busy with affairs of state that I can give you but three minutes." The solicitor unfolded the deed that was to make the poor statesman rich, saying that the document would explain itself. Chatham, with his mind on political problems, heard only a jumble of "aforesaid" and "hereby," and when it was through, he said: "What has all this to do with me?" "Don't you understand that Burton Pynsent is yours?" "Mine!" exclaimed the Earl; and so at last he was made to appreciate what riches had been given him in his friend's last will and testament. Even more difficult is it for God's messengers to make those absorbed in business and politics and pleasure, realize what inner riches for both worlds lie unappropriated in the "Testament," which expresses Christ's will for us.—*Christian Herald.*

CHRIST KNOCKING. (306)

Rev. 3:20.

A man once stopped a preacher in a street of London, and said, "I once heard you preach in Paris, and you said something which I have never forgotten and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate him. It was a new thought to me that Christ was waiting for me to open to him." *The Standard.*

A COMBINATION FLAG. (307)

Josh. 24:15; Matt. 6:24.

When Mr. Carnegie first took possession of Skibo Castle, Scotland, he was rather uncertain what flag he should use when, in accordance with national custom, his presence in his castle was indicated by running up a flag on its chief tower. He was in doubt whether a British flag would be appropriate for an American citizen, and yet the Stars and Stripes might be regarded as an offence by his Scottish neighbors. He finally decided to have a flag

made which would show the Union Jack on one side and the Stars and Stripes on the other. There are some people who adopt the same principle in religious matters, in which there can never be a compromise. Between the kingdom of Christ and that of Satan there must ever be perpetual war, and no man can belong to both at the same time.—*Christian Herald.*

THE BLIND MAN AND THE CROSSING.

Psa. 39:4. (308)

The other day I saw a blind man making his way down a street. "Tack-tack!" went his cane on the pavement before him, and he lifted his feet high each time as if to step over some imaginary obstacle. "Poor fellow," I thought; "when he comes to the crossing it will jolt him terribly to step off the curb down to the pavement unexpectedly." So I hastened to overtake him and said:

"Are you not afraid you will jolt yourself in stepping down at the crossing? You can not see when you come to it."

"No," he answered, "and so I am always ready for it."

The poor man had the whole philosophy of life condensed into that one sentence—"always ready for the crossing over into that unknown world." *Teachers' Journal.*

JESUS' "MAVERICK." (309)

John 10:14; Psa. 119:94.

Rev. C. T. Brady, a missionary in the West, once baptized a little girl, whose father was a cattleman, the owner of enormous herds. Each cattle-owner has a brand of his own for marking his animals, and the mavericks, or young cattle born on the range, belong to the man who can get his branding-iron on them first.

The children set upon the little girl with hard questions, and inquired how she was different from what she had been before.

"Well," said she, "I will tell you. I was a little maverick before, and the man put Jesus' brand on my forehead.

So when they see me running wild on the prairie, they will know that I am his little girl."

That conveyed the idea. The children understood, and were respectfully hushed.

CHECKMATING THE DEVIL. (310)

1 John 3:8; Heb. 2:14.

Some years ago, Paul Morphy, the celebrated chess-player, was the guest of the Rev. Mr. H. Mr. Morphy was at once attracted by a painting over the mantel, which was a copy of a famous picture representing a game of chess between a young man and the devil, the stake being the young man's soul.

The artist had most graphically depicted the point in the game where it was apparently the young man's next move, and he seemed just to realize the fact that he had lost the game, the agony of despair being shown in every line of his features and attitude, while his adversary from the opposite side of the table gloated over him with fiendish delight.

The position of the game appeared quite hopeless for the young man, and Mr. H. said he had often studied it with his chess friends, and all agreed the young man's game was certainly lost.

Mr. Morphy walked up to the picture and studied it carefully; then, turning to his host, he said:

"I can win the game for the young man."

Mr. H. was, of course, astonished, and said, "Is it possible?"

Mr. Morphy replied, "Please get out the men and board, and let us look it over."

The position was set up, and in a few rapid moves he demonstrated a complete win for the young man, and the devil was checkmated.

—*Am. Chess Magazine.*

TWO BUILDINGS AND THE DIFFERENCE. (311)

Eccl. 9:10; Col. 3:23.

One building crowns the summit of the Acropolis, at Athens; the other is in Albany, N. Y.

The Parthenon was erected about B. C. 400, and was in a perfect state of preservation until 1687, when it was partially destroyed by the explosion of a bomb thrown by a Venetian mortar.

Built in the age of Pericles, four centuries before the birth of Christ, the amazing temple might have been seen in its beauty and glory by Shakespeare and Bacon. But for the explosion of that bomb it might have stood—"the world's finest building on the world's finest site"—for thousands of years to come.

The other structure—the famous, or infamous Albany capitol—was built but yesterday, being finished about the year 1879, and already those who would enter, face this ominous sign: "Danger! No admittance!"

The Albany building is practically in a state of collapse, falling, not from the explosion of a bomb, but of its own inherent weakness and worthlessness, within little more than a quarter of a century after its erection; while the Parthenon faced the battle and the breeze for more than 2,000 years.

The Greek temple on the Acropolis was builded truly. It was an honest piece of work.

It was more than that, it was the work of love. It was designed to embody the joy, the beauty in the builders' souls, and to stand for all time as a memorial of the "Glory that was Greece."

It is far otherwise with the stupendous pile of stone, brick and mortar at Albany.

There was no sincerity in the putting up of that structure, no honesty.

The builders wrought not in love, but in the vile spirit of gain. They were thinking not of something that should be permanently beautiful, but quickly remunerative. It was a political job, not a labor of love. It was to represent no joy, hope or beauty at all, but only the mean, mercenary lust for "graft."

Now we know why the Parthenon stood so

long, wearing throughout the centuries its smile of perfect loveliness; while the Albany capitol is falling down almost before it can be fairly occupied.

All lies must sooner or later fall. Only the truth shall endure.

The thing that is done right, done on principle, done in accordance with the moral law, lasts—and no other sort of thing can last.

—Thomas Gregory.

CHALMERS AND THE LASSIE. (312)

Heb. 3:13.

A lady came to Dr. Chalmers one day and said: "Doctor, I cannot bring my child to Christ. I've talked, and talked, but it's of no use." The doctor said, "Now you be quiet and I will talk to her alone."

When the doctor got the Scotch lassie alone he said to her, "They are bothering you a great deal about this question; now suppose I just tell your mother you don't want to be talked to any more upon this subject for a year. How will that do?"

The Scotch lassie hesitated a little, and then said she "didn't think it would be safe to wait for a year, something might turn up. She might die before then."

"Well, that's so," replied the doctor, "but suppose we say six months."

She didn't think even this would be safe.

"That's so," was the doctor's reply; "well let us say three months."

After a little hesitation, the girl finally said, "I don't think it would be safe to put it off at all," and they went down on their knees and found Christ.

THE ENGLISHMAN AND THE SLAVE.

1 Pet. 1:19. (313)

An African chief one day ordered a slave to be killed for a very small offense. An Englishman who overheard the order offered the chief many costly things if only he would spare the poor man's life. But the chief turned to him and said, "I don't want ivory, or slaves, or gold; I can go against yonder tribe and capture their stores and their villages. I want no favors from the white man. All I want is blood." Then he ordered one of his men to pull his bowstring, and discharge an arrow at the heart of the poor slave. The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. Then, as the Englishman pulled the arrow from his arm, he said to the chief: "Here is blood; I give my blood for this poor slave, and I claim his life." The chief gave the slave to the white man, saying, 'Yes, white man, you have bought him with your blood, and he shall be yours." In a moment the poor slave threw himself at the feet of his deliverer, and with tears flowing down his face, exclaimed, "O, white man, you have bought me with your blood; I will be your slave forever!" The Englishman could never make him take his freedom. Wherever he went the slave was beside him, and no drudgery was too hard, no task too hopeless for the grateful slave to do for his deliverer.

—Friend of Missions.

FACT MORE THAN THEORY.(314)

Rom. 10:11; Psa. 33:21.

A number of children were talking about the resurrection. One said, "Can you tell, how the Good Man gets his people after they are put in the ground and covered up?" No one could answer, and one said, "We will call Everett," (a bright little boy of five years), I think he can tell." He was called and this question was asked, "Everett, can you tell us how the Good Man gets the people when they are put under the ground and covered up?" He looked puzzled, but brightening up, said, "No, I can't tell just 'zactly how he gets um, but I know very well, that he gets um."

Perhaps we may not agree on theories of the Atonement, but we are united on the main truth, the fact of the reconciliation of man to God.

CONFESSION OF SIN. (315)

Jer. 2:35.

A German prince visited the arsenal of Toulon, where a large number of men, condemned for different crimes, were working as galley slaves. The prince was told that, in compliment to his visit, he was allowed to free one of them. He inquired of first one, then another, the cause of his punishment. Each declared that he had been unjustly accused, or wrongfully arrested, till he came to a fine big man with a sorrowful face. He confessed what he had done, and said, "I acknowledge it, and I deplore it. I deserve my punishment." Turning to the officers, the prince exclaimed, "This is the man for whose release I make request. He is the first I have found who feels he has done wrong and has anything to be forgiven." Does God ever have to say to us, "Behold, I will plead with thee, because thou sayest, I have not sinned?"

—*Christian Herald.*

YIELDING OURSELVES TO GOD. (316)

Rom. 9:20.

Once Mendelssohn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian came up beside the great musician, and asked his name, Learning it, he stood humiliated and self-condemned, saying: "I refused you permission to play upon my organ!"

There comes One to us who desires to take our lives, and play upon them. But we withhold ourselves from him, and refuse him permission, when if we would yield ourselves to him, he would bring from our souls the most heavenly music.—G. B. F. Hallock.

INGERSOLL AND MISSOURI. (317)

Luke 16:26.

Unbeliever Robert Ingersoll, when in the flesh, flippantly remarked that he would turn Christian when Missouri went Republican! Missouri has gone Republican, but, alas! the blatant foe to Christianity has now no opportunity to turn Christian.

THE CROSS A STUMBLING BLOCK

1 Cor. 1:18. (318)

An earnest Christian man and a faithful reader of the Bible was assailed by an infidel.

"I do not understand nor do I believe," said he, "that the blood of Jesus Christ can wash away sin."

"You and St. Paul quite agree on that subject," answered the Bible student.

"How?"

"Turn to the first chapter of First Corinthians and read the eighteenth verse: 'For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.'"

The infidel hung his head and began to study the Bible. He soon found it to be God's power unto salvation.—*The Lutheran.*

LINCOLN'S STATUE. (319)

Jas. 5:20; Dan. 12:13.

I stood near the statue of Abraham Lincoln in a park, when two black men stopped to read the inscription. One said to the other, "Daniel, that's a mighty fine statue and I suppose that it cost a heap of money to put it there, but you and I are better memorials of old Abe Lincoln than all the marble in the world." To help emancipate one soul from sin will be a more durable monument to your memory than the mausoleum of a prince.

REMINISCENT ILLUSTRATIONS.

BY RUSSELL H. CONWELL.

DON'T PROCRASTINATE. (320)

Heb. 3:7.

A young man belonging in Philadelphia, was in Baltimore, and his father sent for him, saying, "I am very sick and want you to come home. I want to make my will. All the rest of the family are well cared for, and I want to make my will in your favor." The son wrote back, "I don't think you are as sick as you think; you have been complaining for a long time, and I am anxious to see the base ball match next Sunday; I will come over sure on the train as soon as the base ball match is over, on Sunday night." On Sunday morning the old man, crying for his son who didn't come, passed into the shining beyond, and his will not made, and the young man must take his proportion with many people now. He looks back now and says, "If I had only known; if I had it to do over again, I would be sure."

HE DIDN'T GET EXCITED. (321)

Matt. 3:7; Matt. 6:25-31.

At Lima, Ohio, they told me of a fire in a hotel. A man rushed out of his room, and he was in safety; but, on the bureau, he had left a watch which he very much desired to get. They remonstrated with him, and told him. "You are safe where you are, and you had better not go back." But he thought he could reach it—and he did. He secured the watch and came into the hallway, all apparently safe. The fire was raging and the smoke rolling. Still on he walked deliberately through the long hall. But the firemen, not knowing that he was there, shut the great iron fire door across the passage, and he was imprisoned. His broken, scarred body, almost unrecognizable, was found afterwards in the cellar in the burned part of the hotel. He was too sure—too sure. Better to have continued in haste until he was beyond all possibility of danger.

A CONSCIENTIOUS CONFESSION. (322)

James 5:16; 1 John 1:9.

I was told of an incident I thought would be very illustrative and I am glad it flashes back on my memory now. A young man—now a middle aged man—was arrested for stealing, of which he was guilty. He was sent to the house of correction for one or two years. After he came out he reformed in every way, was a Christian young man and worked and labored to live down the disgrace of it. He was engaged to be married to a young woman and the question came to his mind whether he ought to tell her that he was once in prison. Some day she might find it out; and it worried and troubled him much; it was a question with him whether he ought not for her own sake to keep it altogether to himself. But his conscience he had to obey. He went and told her frankly that he had been in prison years before, for stealing of which he was guilty. She thought of her parents and how they would feel if they found out she had married a convict; so she ventured to tell her mother about it, and then the family turned against him and turned her away from him, and there he works on alone in a life without wife and domestic life, because he had a bad name.—[No doubt the man was better off without a woman who could not appreciate the honesty of character that led to the confession. It is amusing to note how man is prone to analyze sin, pronouncing some naughty, some bad, very bad, shocking and heinous. All sin in God's eyes is sin, sixteen ounces to the pound, one hundred cents to the dollar.—Ed.]

BROKEN WINGS. (323)

Psa. 55:6.

An old monk in the garden of Gethsemane told me, in the garden one moonlight night, in 1870, that the tradition had been handed down through all the ages, and he believed that it was true; that on the night when David uttered this text over and over there was a pigeon, a golden pigeon, with a broken wing, upon the roof of his house. It could not fly, but by some miraculous action of God the bird with a broken wing arose and sailed into the sunset. If that tradition were true, how it would illustrate this thought! David had a broken wing; he could not fly; he wished to fly; his circumstances were such that he wished above all things to get away, to escape.

THE GUEST CHAIR. (324)

Luke 24:30.

They showed me in Damascus, years ago, the dining room of one of the wealthy residents of that city. There is a vacant chair there that has a curtain drawn across the front of the chair, so that the family should not sit in it. It is always placed at the table. "And what is the chair for?" I asked, and the man showing me about the house said, "That is the chair we always keep for the stranger, and if you will come when our meals are served, we will take down the curtain and you may occupy the stranger's chair. But whether there are any strangers here or not we always place it at the table." It was vacant when we looked at it. The chair we set for the stranger, even be it occupied or not, is seen of God, and hospitality is placed to our credit. Have you a chair at your table for the suffering, needy stranger?

[Geo. Frederic Williams tells me of the following grace or thanksgiving that is sung in England. Ed.]:

"Be present at our table, Lord,
Be here and everywhere adored,
Thy creatures bless, and grant that we
May feast in Paradise with Thee."

GOD'S HAND IN HISTORY.

T. M. FOTHERGILL, PH. D., Whitby, Ont., Can.

GOD INTENDED AMERICA TO BE A LAND OF FREEDOM. (325)

Judges 1:20; Isa. 37:36.

There is no doubt that the purpose of God was that America should be a land of freedom from ecclesiastical tyranny. In the first settlement it looked as if the new domain was to be peopled and governed by the Roman hierarchy, since it was first taken and held by them. What would this land have been if Catholic France had maintained its mastership here! As early as 1605 De Mont explored and claimed for France the rivers, the coasts and bays of New England. The hostile savages, however, prevented the settlement. Thrice in the following years the attempt was renewed, and twice they were driven back by adverse winds, and the third time wrecked at sea. In like manner Pourtrincourt attempted the same enterprise, but he was compelled to abandon the project. Still later a French armament of forty ships of war, under the command of the Duke of D'Anville, was destined for the destruction of New England. After it had sailed from Chebucto, Nova Scotia, the Christian people of New England appointed a day of fasting and prayer to be observed in all the churches. On this fast day, a Mr. Prince officiating in the Old South Church, Boston, was praying most fervently that the dreaded calamity might be averted, when suddenly a gust of wind arose, (the day till then had been perfectly clear) which shook the windows. The minister paused in his prayer, and looking around the congregation with countenance of hope, he again commenced to supplicate the Almighty to cause the wind to frustate the object of their enemies. A tempest ensued in which the greater part of the French fleet was wrecked. The Duke and his principal followers committed suicide, many died with disease, and thousands were drowned. A small remnant returned to France, without health and spiritless, the enterprise having been abandoned forever. Thus was America free, once and forever, of the possibility of Roman Catholic rule.

THE CRUSADES, A MEANS OF BLESSING TO EUROPE. (326)

Zech. 8:13; Phil. 1:12.

There is much about the crusades that is objectionable, yet great good was produced by them. All sorts of motives impelled these mistaken people to wend their way to the Holy Land, and attempt to deliver it from the hand of the infidel. Six million of souls, following the ignis-fatuus of an over-heated imagination, were from time to time led out of Europe to mark their path-way to the east with blood, or to whiten the hills and valleys of Palestine with their bones. But out of this disorder, and disaster, God produced incalculable good to Europe, which is obvious, when we bear in mind the outcome of these crusades.

What was that outcome? The historian tells how a spirit of enterprise henceforth nerved the arms of the European nations. A highway was opened to the East. The barbarity and ignorance of Europe were brought into comparison and contact with the greater intelligence, wealth, and civilization of Asia. The boundaries of men's ideas became greatly enlarged. They saw in the advanced condition of the Orientals, the advantages which the arts, sciences, industry and civilization give a people. They acquired new ideas of agriculture. They also lost amidst the Asiatic associations,

many of the superstitions and prejudices which had so long kept the mind of Europe in bondage.

It was indeed a period of great commotion, but God was bringing light out of the darkness, and was using this upturning as the means by which Europe might lose its superstition, and acquire the advantages of light and learning, for now colleges and universities were introduced, and the Greek classics began to be studied. Thus, what appeared to be a curse, was turned into a blessing.

TRANSFERENCE OF LEARNING FROM THE EAST TO THE WEST. (327)

John 5:13; Dan. 4:35.

It seemed at one time, as if the followers of Islam were to be the conservators and propagators of learning in the world. Indeed up to a certain period the Arabs were the instruments of preserving and transmitting the best learning of the age. The literature and science found at the court of Bagdad, read like a romance. We little realize the intellectual greatness of the Arab of that time, and have not given him the credit that belongs to him. Masters, instructors, translators, commentators, formed the court at Bagdad. Hundreds of camels were almost daily seen entering Bagdad, loaded with volumes of Greek, Hebrew, and Persian literature, which were translated by the most skilful interpreters into Arabic.

But a mandate went out from the skies, that learning as hitherto conserved by the Saracen should be transferred from Asia to Europe, and should become the handmaid, not of Mohamedanism, but of that gospel that was to bless mankind. The power of science and the arts, printing and the spirit of foreign discovery, and the power of steam (all Arabian in their origin) instead of being devoted to the propagation of the doctrines of Islam, were henceforth to be used for the spread of the principles of the gospel of Jesus. Had it been otherwise, what a different condition of European civilization we should now possess! We cannot but admire the wisdom that took these instruments of advancement and reformation from the Arabian and Mohamedan and placed them in the hands of the western nations, who have employed them in the propagation and establishment of Christianity.

A SPIRIT OF INQUIRY. (328)

Prov. 2:1-5; John 5:39.

Simultaneously with the introduction into Europe of such Greek classics as the works of Socrates, Plato, and Aristotle, there arose a spirit of inquiry which was singularly bold and fearless, and which over-stepped the usual boundaries of thought. Hitherto, men's ideas had been so narrowed, that it had become a crime to inquire further than had the fathers. No one apparently, could account for this new spirit, but it followed upon the marvellous disclosures of the crusades. Mind was now aroused from its long torpor. Bold thinkers arose, who feared neither Pope nor King, nor stayed before the doctrines, and customs, hoary and venerable with age. Long before Columbus launched his adventurous bark on the pathless Atlantic, or Luther shook the foundations of Rome, there was a quickening of the dormant mind of Europe, and a bold demand for truth. This boldness of inquiry is remarkable, and marks a distinct advance in the march of progress. How can a people advance, if they do not inquire, and search for the truth? Search, search, "Search the Sriptures." "Yea, if thou criest after knowledge, and liftest up thy voice for understanding," an answer will assuredly be given.

MEN'S HEARTS DIRECTED BY GOD.

Prov. 16:9; 21:1. (329)

The Reformation, inaugurated by Luther, could never have been accomplished had not God controlled the hearts of the principal actors of that period. A man, even a king deviseth his own way, but "the Lord directeth his steps," and turneth them, as he does the "rivers of water."

When Luther was fighting the Pope and the dismal heresies of that period, God raised up the elector of Saxony, and disposed his heart towards the reformation, and its leader. God gave this elector of Saxony a controlling influence among the electors of the empire. Since the Pope was interested in this election, he could not well afford to displease the elector of Saxony by proclaiming just then, his bull of excommunication against Luther, whom the elector favored. Moreover, all through Luther's struggle with the papal power, this elector stood like a shield to Luther; when he was to meet the papal representative, it was through this elector that a safe conduct was procured, the terms of which were unaccountably observed, and when the trial was over, the strong arm of the same Prince caught the brave reformer and carried him to a safe shelter, and reposeful seclusion in his own palace. Surely the king's heart is in the hand of the Lord." "I have girded thee though thou hast not known me."

GOD'S WITNESSES IN HISTORY. (330)

Isa. 43:10; Acts. 14:17.

Even in the darkest times God has not left himself without a witness. This fact is obvious even in that period known as the "dark ages." The lamp of truth and pure religion never become completely extinguished. In the sixth century lived Vigilantius, a vehement remonstrant against the mummeries which had crept into the church. In the ninth century, Claudius, the pious Bishop of Turin, called the first Protestant reformer, bore a noble testimony to the truth. Peter Bruges, Henry of Lauvanne, Arnold of Brescia, Greathead, the Bishop of Lincoln, Thomas Breadwardin, Archbishop of Canterbury, the noble Fitzralp, Archbishop of Armagh, and besides a great many others, Huss and Wickliff, the latter of whom was designated "the morning star of the reformation." In a manner remark-

able for their fidelity and courage, they bore testimony to the simplicity of the gospel. If God could raise up men in those days, fearful in ignorance and superstition, what can he not do today when light, liberty and opportunity abound on every hand?

INADEQUACY OF PHILOSOPHY TO SAVE MEN. (331)

1 Cor. 1:18. 1 Cor. 1:24.

The discovery of India by Dias in 1486, brought to light a vast empire which for centuries had been intensely religious, and just as deeply corrupt. If anywhere, certainly in that land of teeming millions, it has been made clear that men need more than a philosophy in order to live a true life, and be brought back to God. To India philosophy is native. Brahmanism, and Buddhism, are skilful systems of philosophy, metaphysics and worldly wisdom. No class of people ever so tested a philosophical religion as did those of India, and consequently they stand as a fair specimen of what human reason can do. Forty centuries are surely time sufficient to test the merits of a philosophy! And what did it do for India? The answer is found in the vices and superstitions, crimes and ignorance, debasement and corruption prevalent. Philosophy's arm had been proved to be too short to reach down to the depravity, and too weak to lift up the people of India. There is however a power in the gospel, which is able to save to the uttermost. Philosophy will no more save in America than it can in India. But now and always and everywhere, Christ is wisdom, redemption and sanctification.

DELIVERANCE IN A TIME OF NEED.

Psalm 98:1. Prov. 16:38. (332)

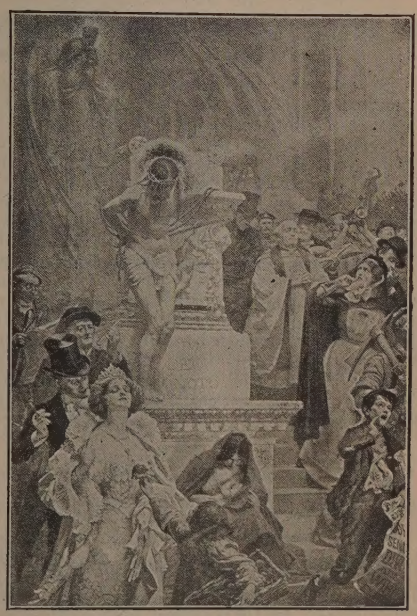
There is no more signal interposition of the hand of God, than that which is seen in the destruction of the Spanish Invincible Armada. Philip II, Emperor of Spain, a bigoted, cruel, intolerant Catholic, had determined upon the destruction of Protestant England. She was selected for signal revenge. Ships of war of an uncommon size were built, naval stores collected, provisions amassed, armies levied and plans laid for the fitting out of such a fleet as had never before been seen in Europe. So certain were they of success, that they designated the fleet, The Invincible Armada.

All preparations being made, and the time drawing near for actual invasion, every hope was raised that proud England would be abased and Protestantism utterly annihilated. But never was it so patent that the "lot is cast into the lap; and the whole disposing thereof is of the Lord." In the first place disappointments began to arrive, in the fact that their great admiral was seized with fever, and died. The same fate overtook the vice-admiral, when a less skilful and experienced officer was appointed. Eventually the fleet sailed, and the very next day a violent tempest scattered the ships, when some were sunk and others compelled to put into port. Again the ships are soon ready, and on them are placed the implements of torture, thumb screws, fetters, battle-axes and boarding pikes, by which the stern heretics of England were to pay the price of their defection from Rome.

Just right here, however, God interposed. It is true that the English were calm, firm, courageous, and did not fear to meet their foes, but the God of the elements took a hand in the battle. The "stars fought in their courses" for a righteous course. The fire, wind and tempest, were so many angels of death to the boasted invincibility of the Spaniard. Dismay and disaster overtook Philip and his armies, and a thrill of joy and thanksgiving pervaded all Protestantism. "His right and his holy arm hath gotten him the victory."

SPECIAL NOTICE.

If you decide to preach on the subject of Goetze's famous painting, "Despised and Rejected," during Lent or at Easter time, we can furnish you an effective announcement for the



"DESPISED AND REJECTED."

service. The reproduction above and a forty-word notice of the service will go on a 3x5 in. card. We will print with your announcement on

100 cards for $1.50. 300 cards for 2.00.
200 cards for 1.75. 500 cards for 2.50.

and send them to you postpaid.

Current Anecdotes, Caxton Bldg., Cleveland,O.

ILLUSTRATIONS FOR THE CHURCH YEAR.

W. L. HUNTON.

THE DEVIL'S METHOD. (333)

Matt. 4: 1-11.

That he might try Job, Satan assumed the appearance of an angel of light; he comes to Jesus in the guise of a friend. You are hungry, I wish I had something for you, if I had not come so far I would have brought you food, but you are the Son of God, make bread to satisfy your hunger. Friendly, harmless, benevolent. This is the Devil's method. If you would support your family, what harm in adopting "get rich quick methods" or why should you not use the Lord's Day if you need means to procure the comforts of life? The suggestions seem innocent but they are of the devil. He has great volumes of excuses for worldliness and carelessness out of which he would instruct you in spiritual indifference. Beware of his insinuations.

BLESSINGS FOLLOW TEMPTATIONS.

Matt. 4: 11. (334)

Tetzel sells indulgences and wickedness reaches its climax in the church of God. But the sound of Luther's hammer is re-echoing through the castle church as the proclamation of religious liberty is being posted to awaken the consciences of the Wittenberg pilgrims who are to bear with them the glad message of an awaking church soon to rejoice in the blessings of a Reformation such as the world never knew. When the Destructive Critics have done their worst, the Word they shall let remain and not a thank have we for it. The jewel of justification by faith is brought out as the blessed reaction from papal indulgences, and a quickened faith and deepened interest in the inspired Word are coming in the wake of the negative critic.

NEVER WEARY IN PRAYER. (335)

John 16: 23; Matt. 15: 21-28; Mark 7: 24-30.

Joseph continued in his prayer to God for help thirteen entire years; yet the more he prayed the worse his condition seemed to become. Christians now have the same experience. If Joseph had obtained an immediate response to his prayer, Jacob his father would have been saved much anxiety, but Joseph himself would have remained a simple shepherd. By the long continued delay of the fulfillment of Joseph's prayer it came to pass that God made him ruler over all Egypt, a blessing in the government of the state and church. God pursues the same course with us. His word cannot lie, —"Whatsoever ye ask the Father in my name, He will give it you."—Luther.

SELF-SACRIFICING SERVICE.

Eph. 5: 14. (336)

A heathen king who was wounded in battle sent in his dying hours for his trusted servant, and said to him, "Go tell the dead I come." The soldier-servant, without hesitating for a moment, drew his sword and stabbed himself to the heart, that he might go to the dead before his master, and prepare them for his coming. Oh, that we had this spirit of service and of sacrifice for the King of Kings! In his dying hour he also said to us, "Go tell the dead, I come."

FEDERATION AND CO-OPERATION TAUGHT. (337)

Luke 11: 23.

When Christians keep up needless divisions they show themselves more foolish than Satan himself. Let us learn from some of his willing servants. Shall Herod and Pilate put us to shame? They made a peace to strengthen their hands against Christ. And will not you unite against your common enemy? What is needed most of all is that we pray for and in brotherly love strive to promote a better understanding between churches and christians. Unity is strength. Divide and conquer is Satan's watchword; but Christ teaches us that the world will be won when his disciples are one.

GATHERED FRAGMENTS. (338)

John 6:12.

An artist at odd hours took the wasted pieces of glass and out of them constructed one of the most magnificent windows that ever adorned a cathedral. The gold sweepings in the United States Mint, Philadelphia, amount to over $80,000.00 per year. Many of the most useful things are now made out what was once thrown away. The by-product in the great packing houses in Chicago has proven the sources of immense fortunes. Our wasted moments, talents and means, if wisely used, would prove the source of great added treasure in the kingdom of God.

LITERARY NOTICE.

The universal need for just such books as Dr. Stall wrote in the Self and Sex Series, is demonstrated by the fact that they have already been welcomed in every land. Publishers have sought, and in some countries have contended, for the privilege to translate and publish. The English edition alone has reached a circulation of over a million copies. Through these valuable little volumes the author speaks each day in the year to a new audience of about two thousand persons. They have been translated into Japanese, Swedish, Dutch, French, and German and into four of the languages of India. Spanish and modern Greek are in preparation.

ELOQUENT SAYINGS.

from "PSYCHIC POWER IN PREACHING (Kennard)."

A. J. ARCHIBALD.

COURAGE. (339)

When the aged Horatius heard that his son was fleeing before the three enemies of Rome, he was profoundly indignant. "What would you have him do?" they asked. "Die!" replied the father. The son of such a father fled but a few yards then turned and slew the three.

COURAGE. (340)

When Dupont was explaining to Farragut why he failed to enter Charleston harbor with his fleet of ironclads, Farragut listened to the end and then replied, "Dupont, there is one reason more." "What is that?" "You did not believe you could do it."

BELIEVE SOMETHING! (341)

You are like the advocate to whom Webster referred when he said, "Gentlemen of the jury, this man neither alights nor flies forward, he hovers. Why does HE not meet the case?"

A THEME. (342)

Bigness is a prominent law of attention. "THE MEN WHO command attention deal with *great vital* questions which affect the men and women of today for weal or woe, * * AND THEY treat these questions in a concrete and practical way, yet always with the interpreting light of gospel teaching and of eternal issues."

TOUCH. (343)

If you would win then stay not above men or away from them, be one with them. The Duke of Wellington referring to the great advocate said, "When Scarlett addresses a jury there are thirteen jurymen."

ILLUSTRATIONS. (344)

Should be like sheet lightning—quickly come, quickly gone—but lighting up the whole landscape.

GREAT SERMONIZER. (345)

What we want to know is, "Is he a great soul saver?"

GO YOURSELF. (346)

"When the prophet laid his staff, by the hand of his servant, upon the dead boy, he remained dead. But when he drew near and stretched himself upon the lad, mouth to mouth, heart to heart, and hand to hand, then the lad, thrilled, sat up."

AUTHORITY. (347)

This is what we need. He is not altogether a fictitious character who remarked, "The apostle Paul says * * (so & so) * * and I partially agree with him." Until the, "thus saith the Lord," is heard in the land there can be no religious vigor.

DOCTRINE. (348)

The Word, says the apostle, is "profitable for doctrine." It is not enough to be a man of broad sympathy, your doctrine must be a clear, deep stream, flowing between solid banks, else it will become a morass. The expansive lake has little generative force till it flows down through narrow, rock ribbed Niagara.

LOVE. (349)

"God is love!" So there can be no doubt that He will destroy the foe. Icebergs of defiant unbelief, scorning all storms, drift down into the Gulf Stream of Christs' tenderness and disappear without a gasp.

VISION. (350)

William Blake the poet painter on being asked if he saw the rising sun, replied, "No! No! I see a heavenly host, and I hear them chanting, 'Holy! holy! Lord God Almighty, heaven and earth are full of thy glory.'" Hast thou the vision wonderful?

25,000 Little Bibles Distributed.

A pastor recently bought one hundred copies of The Little Bible, and after preaching a sermon on Bible reading gave out The Little Bibles to each one present, stating that in them was a digest of the Bible, and that the excuse of not knowing where to begin or not having time to read the whole Bible, could not be offered.

If you cannot afford to do this place a hundred or more on a table at the door, and announce that they cost you 1c each. The price with tag-board covers is $1.10 per 100 and for this purpose I'll furnish them at $1.00 per 100.—F. M. Barton, Cleveland, Ohio.

LENT AND EASTER MUSIC.

The well known music house of Novello, Ewer & Co., 21 East Seventeenth Street, New York, report an increased interest in Easter Carols. This house announces, in connection with their Lent and Easter music, three books of Easter Carols. These books combine churchly tunes and carols especially suited to young voices. The whole being arranged so they can be used for a combination church and Sunday-school service, or a Sunday-school service alone. Each book contains sufficient carols to allow a selection to meet individual church conditions. The books cost but 5 cents per copy, net. Samples can be had for stamps by writing to Novello, Ewer & Co., New York.

Textual Search-Lights.

By A. T. PIERSON and S. A. WILSON.

A NEW VIEW OF SATAN. (351)

Job 1: 6, Margin R. V.

Dr. Moulton considers the "Satan" who appeared before God to suggest the trial or test of Job, not to have been the Prince of Darkness, but "The Adversary," that is, the testor or inspector—the Guardian Spirit of the earth, who got his name in the same way that an inspector or examiner may be considered as adverse to those he inspects or examines."

SPIRITUAL GIFTS DISTRIBUTED TO ALL. (352)

Rom. 12; 1 Cor. 12.

In Romans 12 and Corinth. 12 we are taught some valuable lessons:

No one has all gifts; therefore let no one be proud.

No one is without a gift; therefore let no one despair.

Gifts differ; therefore let no one be envious.

God distributes; therefore let no one complain.

All gifts are for general good; therefore let each be faithful.

All derive power from the Giver; therefore let all live in God.

GENEALOGY. (353)

Matt. 1: 7, 8.

The Rev. Thomas Fuller noted four significant changes in as many generations in Davidic genealogy:

"1. Roboam begat Abia; a bad father begat a bad son.

"2. Abia begat Asa; a bad father, a good son.

"3. Asa begat Josaphat; a good father, a good son.

"4. Josaphat begat Joram; a good father, a bad son."

He adds, quaintly, "I see, Lord, that my father's piety cannot be entailed. That is bad news for me. I see also that actual impiety is not always hereditary. That is good news for my son."

Luke 3: 14. (354)

Do violence to no man, or, Put no man in fear; *lit.*, To take a man by the collar and shake him.—*Comprehensive Com.*

Matt. 6: 2. (355)

"When thou doest thine alms do not sound a trumpet before thee." The boxes in the temple treasury were shaped like trumpets. Jesus said, "Do not make a trumpet of the box; it looks like one, but do not use it for the purpose of calling attention to what you are about to put into it."

It is a box for secret alms, not a trumpet for sounding, for the purpose of calling public attention to what is about to be done.

"When thou doest thine alms." Literally, when thou doest thy righteousness. What a different meaning is infused into the sentence now, when we replace the word *alms* with the word *righteousness*. I thought almsgiving was a matter of pity, transient emotion, kindly feeling. It is more than that. I understood that when I gave alms I was displaying pity, kind feeling, nice sentiment, and that I was drawing attention to myself as a man of peculiarly good nature and most amiable sensibility. Nothing of the kind. It is right to give; when the strong man helps the weak, he is not showing the beauties of amiability; it comes out of the righteousness of God, the very law of right. If he had done anything else, he would have been guilty before God of a violation of the spirit of righteousness.—Joseph Parker.

John 10: 16. (356)

And there shall be one fold, and one shepherd.

In the Revision this reads: And they shall become one flock, one shepherd.

One point in the Greek cannot be preserved in English. The words for flock and shepherd are cognate and very similar; one herd, one herdsman would be the nearest approach we could make.—*Cambridge Bible.*

John 12: 6. (357)

He was a thief, and had the bag, and bare what was put therein.

Bare—The Greek word may mean either "used to carry" or "used to carry away." *i. e. steal.* We have the same play in "lift," "shoplifting." The same word is used in John 20:15, in Mary's remark to the supposed gardener. —*Cambridge Bible.*

In his church bulletin, Rev. Wilbur F. Allton, Washington St. Baptist Church, Eastport, Me., prints a remedy for Sunday Sickness, reported to have worked well in some places. This is the prescription: "On Sunday morning rise at seven; use plenty of cold water on the face; eat a plain, hearty breakfast. Then mix up and take internally a dose composed of equal parts of the following ingredients, namely: Will, Push, Energy, Determination, Self respect, Respect for God's Day, Respect for God's Book, Respect for God's House, a Desire to be somebody. Stir well; add a little love just to make it sweet. Repeat the dose every three minutes until church time, unless relief comes sooner. If the day is stormy, an external application of overshoes, rubber coats and umbrellas will be beneficial."

METHODS OF CHURCH WORK.

A SUCCESSFUL BOYS' CLUB.

The principles underlying the work among the boys at Epworth Memorial church are: Loving comradeship, and the church, the center of the boys' interest; the intense loyalty of boyhood directed toward the church; his associations, his pleasures, his interests centered there until he loves her walls and gives himself to her life. The results are those we have sought in many ways: the development of a natural, manly character in the boy; the tiding over of the dangerous years of indifference and active revolt when he breaks the ties that easily held him in childhood and perhaps is lost to the church forever; the commitment of his life to Christian faith.

The boys were organized as the Knights of King Arthur, a boys' fraternity originated by the Rev. William Byron Forbush, now of New York City. This order based upon the King Arthur legends, appealing to the boy's love of mystery through its grip, passwords, initiative degrees, is considered by G. Stanley Hall to be the best plan ever devised for boys' work.

The local clubs are termed Castles and are affiliated with the national fraternity. At Epworth the castles are named after men, historic places, or heroic stories, viz: Winchester, Stonehenge, Roosevelt, Roxburgh, Black Rock, Pickard, Lincoln, Plymouth. These castles were originally chosen by an age division but as rapidly as possible they are being grouped as Sunday-school classes, with their leader as the teacher. The boys from 9 to 12 meet in the afternoon after school, the others in the evening, from 7.30 till 8.30. The meetings are held every other week. Each castle is under the direction of a Merlin or adult leader and the entire work is directed by the Mage Merlin, who is the assistant pastor. The life is that of a fraternity, with its good fellowship, loyalty and emphasis upon manly character and personal purity. Although secret, parents and adults are not excluded. A club room is provided, fitted up with the castle banners, pennants, old swords, flags and athletic trophies.

The meetings are opened by the ritual, responses from the different degrees, and a castle song. Then the leader takes charge. Checker tournaments, travel journeys, Bible studies, nights with wild animals (Ernest Seton Thompson), nature studies, nights with microscopes, "sing" nights, debates, talks by men of various professions together with the initiations and degrees have filled in the time.

The three degrees of the order, Page, Esquire and Knight afford a splendid means of moral and religious instruction. The first, that of initiation, is usually an introduction to the good fellowship spirit of the club, avoiding unnecessary roughness. The two younger castles are known as the Pages of King Arthur and have but the one degree.

The second degree, that of Esquire, is made a serious thoughtful commitment to purity of life and usually meets with a hearty response from the boy. Before taking it he writes out his own vow and these are frequently of great help in committing him to a better life and the over-coming of bad habits. The vows range from pledges to be good at the Castle meetings to the living of a true, noble, manly life with the thought of helpfulness and unselfishness. The stories of Galahad and his brother knights prove very helpful in the giving of the degree. The discovery of the deep impression made by this degree led to the present plan for the giving of the last degree.

The degree of Knighthood is intended to be given at the time of a boy's decision to be a Christian and to join the church. It is intended to afford an opportunity for such a decision and is so safeguarded that it becomes more than a mere ceremony. The degree is conferred by a "consistory," which has the pastors at its head and is composed of the Merlins of the castles and such boys as have received the degree. The ritual and plan are original at Epworth Memorial and include vows of purity, of service, of manliness, of consecration. Several weeks prior to the degree, are spent in practical Christian deeds as pointing out meaning of Knighthood. The vows are not taken all at one session but are carried through two weeks. The consistory meets four times a year. The aim is to secure a group of young men, committed to the highest type of life and service, who will feel responsibility for the younger boys and assist them.

As the Castles increased in number, it was found necessary to provide some plan, establishing a common interest and loyalty; otherwise they would exist only as a number of separate clubs. This larger grouping was accomplished through Castle Night, held the first Monday evening of every other month. At this time a dinner is served at the nominal price of 10c (adults 25c). The castles sit as such at their tables and vie with each other in songs and castle yells. Parents and friends are invited in and by their attendance, help to defray the expense. The dinner is a great feature and anxiously awaited. Also this year the Men's Club acted as host one night to the boys.

Later a gymnasium was added as a further means of interest and a still further centering of the boys' interest in the church.

The gymnasium is open each Wednesday. Only members of Sunday-School are permitted to join and as a consequence there is a premium upon Sunday-school attendance. The entrance fee is fixed at 25c, the monthly ticket at 10c. The latter provides an effective means of discipline. A ticket will be issued the first month to any boy recommended by a gymnasium member, but the second ticket is given solely on the condition stated above. This has resulted in gathering in quite a number of outside boys.

For the summer season when the gymnasium is closed a camping trip of one or two weeks is planned. Each boy will pay a fair price for the board of the camping season.

The camp will be under semi-military rules and the pastors will be in camp with the boys.

The Boys' Council is a gathering of men and women, teachers, leaders, friends, parents who from time to time meet informally to talk over the problem, to hear addresses on the subject, to listen to the reports of the various Merlins. The idea is to find in this group a sustaining body of church people whose interest will insure a continuance of the work as planned.

The present management of the Boys' Work of the church is placed in the hands of "The Boys' Committee" chosen by the Men's Club, with the Assistant Pastor as chairman.

The work has been carried on in accordance with a belief that success is possible without costly equipment and great outlay. We desire to solve the problem from the standpoint of the average church without great means for this feature. We believe that boys' work is possible in any church, however small it may be. A Boys' Club fund was created by subscription. This covers the expenses of the castles in their manuals, in decoration and care of club room and general expense of the plan. In all this will probably fall under $30 for a year. The Castles by dues of 2c a night from each member meet their own expenses. The gymnasium is self sustaining and has a separate fund. The camp is the costliest feature and is provided for by a special gift. An endowment has been created and will eventually bear the expense of a Boys' secretary and whatever paid assistance is necessary.

The plan, even in the present statement is still formative. It is still in the experimental state but we are convinced it is an effort promising even greater things in the future. —*Epworth Outlook.*

"IAN MACLAREN'S" CONFESSION.

Rev. Dr. John Watson, writing in The Interior, says: "While I have tried to be a faithful pastor, and while I do not think that I have altogether failed, it is laid upon me to confess that I have never really loved pastoral work, and that means that there has been wanting one of the infallible signs of a minister's calling. For one thing, my father taught me the love of books, and although this has been balanced by the love of the country, yet it remains that at any time I would rather have been in my study than visiting from house to house.

"People do not know how great is the attraction of the study, and how irksome it is to leave it. People complain that their minister does not visit and their complaints are doubled when it happens that the congregation is small. They imagine that he is lazy or indifferent, but they do not realize that the real reason is that he happens to be a student rather than a pastor, one who is more familiar and more at home with dead writers than with living folks.

"There has been another reason why I have not been fitter for pastoral work, and one fancies it may apply to other men. It is not inhumanity, but it is rather undiluted humanity. I have loved people, but rather as my fellow-creatures than as my sheep; I have had an interest in them, but it has rather been friendly than pastoral. There is a difference that has never been sufficiently recognized between the attitude of a friend and the attitude of a pastor, and one may even go to the length of saying that one who has a sincere and continual joy in human life in all its ways, also in dogs and horses and every living thing, may be less fitted for the ministry than one who stands apart. The humanist is observant, but he is also tolerant; he is kind-hearted, but he is also easy-going. He is affected by the tears of things, and also loves the comedy of life; he is quite ready to share as a comrade the joy and sorrow of his fellows, but he does not study them for a purpose or feel a responsibility about them; he has not the instinct of an overseer, and shrinks from oversight as a wanton intrusion upon other men's affairs.

"The pastor has withdrawn his interest from the wide drama of life and has concentrated it upon the spiritual concerns of a few people.

"What he concerns himself about is their souls apart from their bodies and their minds and their friends and their occupations; whether they are converted, whether they are being sanctified, whether they are teaching in Sunday Schools, whether they have family worship. They are not to the real pastor human neighbors with whom he has pleasant intercourse in the pilgrimage of life, both in its tears and in its laughter. They are immortal beings, temporarily resident in this world, but beings for whom he is responsible before the judgment seat and in the eternal world.

"Men are born with this pastoral cast of mind; other men are born with a purely human cast. The former are marked out for the ministry, and the second to be laymen. We hope that the latter may do some good, but it will not be by the questions he asks nor by the gratuitous advice he gives; it will rather be by his loyalty and sympathy, by his good nature and friendliness. Some of us have not been priests with a cure of souls; we have rather been ordained laymen among a circle of friends."

We are advised by the Rev. G. Minor Whitenach, Jr., that two of our illustrations in the January number of Current Anecdotes suffered from a "lapsus pennae" as to accuracy of place and date. In illustration 211, the artist in the story is not Michael Angelo. In illustration 222, Lincoln's statement as to his kindly intentions towards mankind was made before his dying hour, for he never regained consciousness after that fatal shot in Ford's theatre.

We are glad to have this testimony as to the care with which Current Anecdotes is read by our subscribers. We find that if a slip of memory is made by editor or contributor some lynx-eyed subscriber is certain speedily to inform us thereof. Though not infallible, we are honest and make due correction of all discovered errors that slip into print. We have had six mistakes of fact to correct among over three thousand illustrations, so it is evident how reliable our correspondents generally are.

(Methods continued on page 283.)

CONVERSION OF DR. HALE.

BY GEORGE R. LUNN, Schenectady, N. Y.

The revival spirit so richly manifested in Schenectady over one year ago continues until the present. Among the large number of conversions several have been most remarkable and none more so that that of Dr. Edward Everett Hale, Jr., professor of English Literature in Union College, who was converted during the recent meetings held by Dr. W. J. Dawson of London. Because of his long years as a member of the Unitarian body, his experience is of exceptional interest. The following expression of what "The Call of Christ" has meant to him was given at the Watch Night Meeting in the State Street Methodist Church in Schenectady, and published in the Epworth Herald. As a member of the Evangelistic Committee of the General Synod of the Reformed Church I have arranged several conferences in the vicinity of Schenectady on "Present Day Evangelism" and Dr. Hale has gladly consented to be one of the speakers. He is most enthusiastically at work endeavoring to bring other men to Christ. This is the final test as to the genuineness of conversion. Following are Dr. Hale's words:

"I would speak to you this evening on "The Call of Christ." I have been asked to speak to you from the standpoint of experience and I certainly shall do so. What other standpoint could I take? I am but a layman like yourselves, with nothing more to say upon spiritual things than has been impressed upon me by the events of my own life. Religious experience is a thing of high value; some individuals and churches are more devoted to worship, some are more concerned with faith or creed, and some are more intent in showing forth the life of Christ by a righteous life of their own. But others lay more stress on experience, which may give a rock foundation to faith, a true spirit to worship, and an immense incentive to right living.

I would speak to you on "The Call of Christ." The expression is couched in figurative language. Now a figure may be a beautiful thing; taking a place in our meditation and imagination that nothing else could take. We have the best of authorities for using figures in speaking of spiritual things. Christ himself constantly used figures in speaking to those who followed him. "I am the Light of the world," he said, "I am the Good Shepherd," "I am the Door." Sometimes he would not speak except in figures.

But there may be an advantage in trying to put this wonderful conception into plain words. By the "Call of Christ," I understand that incentive which comes to a man to give up the personal direction of his own life, and to take rather in everything the command of Christ. It is changing the control by self for the control by Christ. It may mean chiefly the giving up of sin or sins that may have become a part of one's life; it includes repentance. It may mean chiefly the ceasing one's own effort to be a self-made man, to build one's character, to live one's life; it includes submission. It may mean an entire change in the course of a man's life. It may mean that one lives the same life in a different spirit. It may take a variety of forms, but it is always "a surrender of the individual to the spiritual mastery of Christ." That is the essential thing. Repentance of sin, submission of self, devotion to God, these are but different phases of a single process; a process at the beginning of which we are our own man and at the end belong to somebody else—to Christ.

Doubtless it may be a question with some of you why anyone should wish to do anything of this sort. The nineteenth century was a century of individualism, and we Americans are strong believers in individuality. Why should one wish to give up one's self-mastery, one's spiritual self-control? Almost the only answer is that people often do wish to. We can probably imagine it, even if we have not experienced it. There are times in the life of every one when one is tired of the responsibility of living one's own life, if nothing more. One is tired of one's failures, one is tired of one's successes. One is tired of doing wrong, but also tired of doing right. There are times —rare perhaps in the lives of many—when we feel that the past has somehow crumpled up, that we have life to begin over again. Some of us have known personally, all of us have known by hearsay, of people who fall into such hopelessness of life that they not only want to give up self-control over their lives, but do actually throw their lives away.

It is not always at such times as these that the voice of Christ sounds in our hearts. It is heard generally, I believe, at happier times, at times when the heart softens with gentler feeling. But the recollection of these times of desolation often makes its impression upon our hearts and we know what such a feeling is. And when the impulse comes to declare our desire, our love for Christ, we know what it means to surrender our lives at His command.

What can I say of this great moment of religious experience? First, I believe, it should be said that we cannot foresee it, that we cannot say how it will come. Perhaps indeed, the Call of Christ will not come to us at any given moment; it may gradually be borne in upon our hearts, so that we wonder if we were ever without it. But if it does come to us at a given moment, it is most probable that it will come in a way that we do not expect. We need not think that we must confess Christ at a revival meeting; on the other hand, we need not think, because we do not like the idea, that we shall not do so. I presume that no one who knew me had any notion that I should be among the converts at this church five weeks ago. I certainly did not suppose so

myself. I am a New Englander by birth and education, and New England is generally thought a cold and unemotional part of the country. I am by profession a man of books and thought, and such men are not apt to be carried away by religious enthusiasm. My religion, sincere I believe for many years, had certainly been intellectual rather than emotional. I certainly had no notion that I should be converted at a Methodist Church. And I offer these words of peculiarly intimate experience only that I may enforce upon you the thought that you are likely, any of you, to have some experience of a kind that you do not imagine. Remember Nathaniel, who asked if any good thing could come out of Nazareth. Philip urged him to come and see. He came and instantly recognized the Master, whom he followed to the end.

If we do keep heart and mind open and receptive, what shall we do further if we would hear the "Call of Christ?" Here my only word can be that, so far as I know, one must wait, do a Christian's duty so far as we can see it, and pray. Some of you will remember the first sermon preached by Dr. Dawson in the late mission. It was on prayer; Dr. Dawson took this way of emphasizing the idea that held all minds throughout the fortnight, the idea that it was only by prayer that the full measure of return could come to the meetings of the mission. I went to hear Dr. Dawson rather by accident than of serious intention; I had nothing further in mind than to hear a good preacher. In the sermon I heard little that I can now recall that I had not heard elsewhere, though it was put with a force and a happiness that many of us remember well. The ideas did not seem especially new to me, but the important thing was that I was moved to put them into practice. I have always prayed from earliest days, with more or less sincerity at different periods, and I prayed now, therefore, as I walked along the street on the way from church, that God would give me the best he had in store for me. I then devoted myself to the minor duties of life, perhaps with a little more of the spirit of service than usual, and gave no more thought to Dr. Dawson for some days. I did have it in mind to hear him again, however, although various things prevented me, and I came again on Thursday evening. That night he preached a sermon on the delusions of the world, the next night on the possibility of being born again, on Sunday on religious enthusiasm.

During this time I was led to continue prayer with somewhat indefinite ideas as to particular results, and I continued to carry on the lesser duties that one has to others as fully as I was able. As the week went on I began to be conscious of a curious change in myself which I did not and do not now explain. My pleasure in the many interests which made up my life began to diminish and become dull. Instead of desiring to finish up the duties of life to turn to its pleasures, I found that for the time its pleasures had little interest. Art, literature, scholarship, the theater, the various things that had filled my mind, these things, as well as some others that I need not particularize, lost attraction. Further even, plans, possibilities, ambitions of one sort and another, of which I had a number in hand, no longer interested me. The only thing that held my attention was my everyday work, a certain rather dry bit of philology that I had in hand. I noticed this loss of interest, and entirely without regret. The attraction of nature held on longer than the rest. I remember one morning looking out of the window at a row of elms that I had for years looked at with delight while dressing, taking particular pleasure in their change of aspect with the changing year. I said to myself, quite consciously, "I wonder if that is going too" and before I had finished the sentence I was aware that love of nature had gone with the rest. Doubtless those interests will return, I am sure I hope they will, but for the time they left me and life was without those things which had made it worth while. I felt no special lack, however; I believe I was conscious of a greater interest, a greater love let me say, for people in general as I met them or saw them. I know that I was by no means regretful, but rather pleased that I was the better able to devote myself to some rather annoying matters that arose just then. I found pleasure in very trivial duties in those days.

It was at this point that Dr Dawson preached a sermon in which he pointed out what those Greeks saw who told Philip that they would see Christ. Not a poet, not a philosopher, not a leader of the people, but one whose life had been a constant sacrifice for the salvation of the world. It then became clear to me that I had been giving up the element of self in life that I might accept Christ as a Master. I therefore openly did so.

What more is to be said? Suppose we do open our hearts to the divine influence. Suppose we do pray humbly to hear the word of Christ. Suppose that in waiting we do take up the duties of life with a purer spirit of service. Suppose we do hear and make the great decision. What then? Much doubtless, but this only let me say. The call of Christ is not only forgiveness but to love. Sin is the predominance of self, and if sin is forgiven, what then? Certainly not that self may sit hugging itself in solitary joy. But if our mind and heart are to be no more absorbed with ourselves, in whom shall they be absorbed? Who is there but Christ, and those in his likeness of whom he said, "If ye do it unto the least of these, ye have done it unto me." Remember the word to Peter. Three times Christ asked him "Lovest thou me?" and each time that Peter answered, he said "Feed my sheep."

For how is it with us who have turned to a following of Christ at what may seem the eleventh hour? Do we return from the secret seasons of the soul into a world that is wholly led by Christ? Do we return to the social world and find it given wholly to Christ? Do we go back to business and find Christ's word the only guide? Do we turn to politics and find Christ without a rival in the guidance of Christian nations? I can hardly think so.

There is room even for the latest comers. There is no single person in this church who cannot tomorrow, the first day of the year, say a word definitely in the cause of Christ.

Say it. If you have thought it right for me to speak as I have, if you have willingly listened as I spoke of things that men hold most personal, most reserved, most sacred, then you must yourselves, whenever you feel a word in your heart, say it to another, in the service of our Master, and for the help, if but one, of those for whom he died."

May I close this article with a sentence from Henry Ward Beecher. Its special appropriateness is apparent. "From my experience I have found out one thing and that is this, that a real Christian man telling what Christ has done for his soul, is like the sound of the eternal world."

Dr. Hale also said: "Then it was on invitation of my friend, Dr. Adams—whom I shall never forget in that respect—I made the decision to follow Christ. I said: 'I am a sinner. I am resolved to surrender and take up the spiritual ministry of Christ.' The call of the cross is not merely a call to forgiveness, but a call to love and work for Christ. He has said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

[While some of the above has been published, we wanted the details for our readers from a reliable person who was on the ground. It was on the invitation of Dr. Adams, he accepted Christ. It is interesting to note that Dr. Hale's confession was made in the State Street Methodist Church, which was organized in 1807, growing out of sermons preached in Schenectady, by Capt. Thomas Webb, in 1767, and George Whitefield, in 1770.]

Preachers' Quarry of Social Ethics.

Conducted by REV. WILBUR F. CRAFT, Ph. D.

UTILIZING THE CANTEEN CONTROVERSY.

The man from Washington is asked everywhere, "Is the any danger of the anti-canteen law being repealed?" Yes and No. If everyone who is sure no good can come from a beer saloon, in the Army or elsewhere, will say so in three brief, courteous letters to his Congressman and two Senators, the law will stand.

If the sophistries of the Brewers' Press Bureau, published so persistently in the press, are allowed to go unanswered, and in the mails also the canteen restorationists are allowed to do all the talking, Congressmen will not be to blame for thinking that public sentiment may have changed since the anti-canteen law was enacted. Even those who are not total abstainers and prohibitionists, if they believe in fair play, should insist that the gymnasiums and amusement rooms which Congress has ordered as substitutes for the Army beer saloon and as bulwarks of the anti-Canteen law, at a cost of $1,800,000, shall be fully and fairly tried before repeal is seriously considered. The first appropriation of half a million dollars was made in June, 1902, but the War Department did not even turn a sod or let a contract for a whole year, and only three posts had buildings at the close of 1903,—one completed in each of its last three months. If beer saloons had been ordered instead of wholesome substitutes there is no doubt the buildings would have all been ready for use in three months. It will be three years before the recreation buildings are all done. Even now, Fort Sheridan, the post which the War Department has repeatedly cited as in the worst moral condition, which should therefore have had the very first recreation building, has none at all. The very Department whose duty it was to enforce the law, has from the day of its enactment worked rather to repeal it.

The canteen discussion might be utilized to illustrate the general failure of executive officers to enforce laws relating to morals. But it is also a useful illustration of the ease with which the general public can be fooled by any one with money enough to pay space rates for printing lies and sophistries in the press. It makes one almost despair of popular government to find how many Christians have been convinced by the mere repetition of false statements that all our military officers are in favor of the restoration of the army beer saloon as the only cure for desertion, disorder and unspeakable diseases, and that the moral conditions in and about army posts are much worse than when the army beer saloon served as a means of grace to keep the soldiers sober, pure and contented. Those who could not be persuaded that a beer saloon would improve morals in a factory or a college, are ready to believe that under the other name of "canteen" it "smells as sweet" as a church, and has an influence as uplifting. As to the opinions of military officers, it is amazing that even educated people have so soon forgotten that when the anti-canteen law was first proposed, and administration leaders had not yet taken sides, there was but one general—Egan, of embalmed beef fame—who had a word to say for the canteen, while one hundred generals and other officers had spoken out on the other side, including such real soldiers as Howard, Miles, Shafter, and Wheeler, who outweigh in fame and experience all the lesser officers who suddenly discovered virtues in the canteen when the War Department took that side. It was then Gen. Corbin and Gen. Sternburg turned as swiftly as an acrobat from the anti-canteen opinions they had just previously avowed to me and others.

As for the charge that the abolition of the canteen is responsible for the bad condition around many posts, let us read the statement made Dec. 21, 1905, by Col. Patrick H. Ray, now at Fort Thomas, Ky., also has commanded and known other posts as well:

"The claim that the low dives and drinking places in the vicinity of our military posts developed subsequent to and because of the abolishment of the canteen, is not correct so far as pertains to any post at which I have ever been stationed. These places existed before the days of the canteen and during its existence just as they are today and just as vile. Let the citizens outside the reservations properly police their slum districts, enforce the law against the lawless, cease granting license to low dives, and there will be no trouble about disorderly soldiers. So long as this is not done the lowest class of enlisted men will seek the congenial companionship found only outside the reservation whether beer is sold on the reservation or not. The condition is one created by the citizen and not by the soldier, who is a mere incident, and in my opinion he cannot be improved by any attempt to assimilate, on the reservation, any part of the dive system."

The charge that anti-canteen people are mere theorists cannot be brought against Col. Ray nor against General Daggett, of Pekin relief fame, who has expressed similar views, nor against the great generals I have cited. Many of the civilians also who have defended the "soldier boys" against the official solicitation to drink implied in the army beer saloon, have taken no little pains to investigate this matter for themselves. The writer, for example, spent a pay day at an army post "before," and another "after" the abolition of the canteen. In the fort at Newport, R. I., I saw a "canteen" in time of peace, managed by "regulars." It was simply a beer saloon of the worst type. Those who wanted to eat must go into the kitchen, for the bar filled the main room, save a corner for the tobacco stand and a small space reserved for a "skin game" of gambling at the end of the bar. A soldier detailed to serve as assistant bartender and a professional mixer, handing beer as fast as they could pour it, to a roaring crowd of half-drunk soldiers standing four deep in front of the bar, above the din of whose cries for beer could be heard the shout of the gambler, who held aloft a fist full of greenbacks, shouting, "Come on, boys, any man's money is good enough for me." So far from even this beer orgy keeping them from outside places, nearly the whole regiment, fired up with this beer kindling, went the rounds of the Newport saloons, drinking harder liquors, with more gambling, after which came lower depths of debauchery. Talk about the absence of the canteen causing deserters! A majority of the Brooklyn volunteer regiment that had thronged that canteen managed by regulars, deserted that night. Probably somewhat similar conditions exist about the fort today, and people with short memories accept the explanation of drinking officers that it is due to the abolition of the inside "dive" that I have described.

I also studied a pay day at Fort Sheridan, Ill., five months after the abolition of the canteen, when there were just about as many young volunteers there as had been in Newport in the former case. The Chicago papers a month before had been filled with lying reports about pay day disorders, which I disproved by sevenfold evidence in signed statements of civilian and military officials and by the testimony of many citizens, but I could get only one Chicago paper to publish this correction and that paper deliberately inserted words into the statement that would have led to prosecution if such an injury to the public had any legal redress. Suffice it to say that I followed the soldiers that pay day from early morning till late at night, and saw but one soldier drunk enough to stagger—less drunkenness and disorder indeed than twelve hundred college boys are wont to develop on the day of a football match. It is not considered a sufficient reason for opening a beer saloon in colleges that the students sometimes drink in the "outside places." Railroads, when employees got to drinking too much, instead of opening beer saloons in their round houses, used discipline, and have not lost anything by insisting that their men shall be sober. Surely we ought to insist that it requires as clear a brain to run the civil and military affairs of government as to run a freight train?

There is really nothing new in the renewed statements of drinking generals that they must have the beer saloon as an aid to discipline. After precisely the same sort of statements from the War Department and the officers who were then willing to please their superiors by joining in advocacy of the canteen, had been presented, Congress declared a second time, after four years consideration, by a vote of more than two to one, in enacting the present anti-canteen law, that beer and light wines—the only drinks legally permitted in the canteens—are bad for health and bad for order, and Gen. Corbin shows that this is the acorn of universal prohibition when he says: "it they are bad for health and bad for order in the Army, they are bad everywhere."

Here is the explanation of the brewers' desperate struggle to restore the canteen—not that increased sales to sixty thousand soldiers, many of whom will drink outside in any case, is of much moment in the vast beer market, but that the verdict of Congress against beer is a very serious thing.

Here then is a chance to get a hearing for the most important truth in the temperance propaganda, the harmfulness of beer. If there were no danger of the repeal of the law we should seize every opportunity afforded by the publication of a pro-canteen editorial or news item to sow in the public mind when thus plowed up and ready to receive the seed, the scientific truth about beer, which is less likely than whiskey to make a man injure his neighbors but is more injurious to the drinker himself, promoting dropsy, Bright's disease and many other diseases that will blight the drinker himself and his children's children. ("Scientific Testimony on Beer" will be sent to all who apply, with stamps, to International Reform Bureau, 206 Pa. Ave. S. E., Washington, D. C.)

Prayer Meeting Topics.

By AUGUSTUS NASH.

JESUS AND THE WOMAN OF SAMARIA.

John 4:1-42.

1 Why did Jesus go back to Galilee? John 4:1-3.
2 Why did he take the route through Samaria? John 4:4.
3 How was he feeling when he reached the city of Sychar? John 4:6-8.
4 Why did Jesus ask this woman for a drink of water? John 4:7.
5 Why was she so surprised at his request? John 4:9.
6 What did he say to further excite her curiosity? John 4:10.
7 What sarcastic answer did she make? John 4:11, 12.
8 How did Jesus describe the water of life? John 4:13, 14.
9 Why did he tell her to bring her husband to him? John 4:15, 16.
10 How did she change her opinion of Jesus? John 4:17-19.
11 What subject of controversy did she bring up? John 4:20.
12 What did Jesus tell her about the worship of God? John 4:21-24.
13 Who did he confess to her he was? John 4:25, 26.
14 How was their conversation interrupted? John 4:27.
15 What became of the woman? John 4:28-30.
16 What did Jesus say to his disciples when they besought him to eat? John 4:31-34.
17 What did he have to say about gathering fruit unto life eternal? John 4:35, 36.
18 What were the results of his preaching in the city of Sychar? John 4:39-42.

BECOMING FISHERS OF MEN.

Mark 1:14-20.

1 Why was John the Baptist cast into prison? Mark 1:14; Mark 6:17-19.
2 What was the connection between John being put in prison and Jesus beginning to preach in Galilee? Mark 1:14.
3 What was Jesus preaching? Mark 1:14-15.
4 How far was the preaching of Jesus the same as that of John the Baptist? Mark 1:15; Matt 3:1, 2.
5 Where did Jesus find Simon and Andrew? Mark 1:16.
6 How well did he know these men? John 1:40, 41.
7 What did he want them to do? Mark 1:17.
8 What did he mean by making them fishers of men? Mark 1:17.
9 How was he going to train them for their work of winning men? Mark 1:17.
10 How long did they hesitate? Mark 1:18.
11 How much did they give up for his service? Mark 1:17; Matt. 19:27-39.
12 Whom else did he call at the same time? Mark 1:19, 20.
13 Why does Mark speak of their father and the hired servants? Mark 1:20.
14 How far is every Christian responsible for winning others to Christ?

A SABBATH DAY IN CAPERNAUM.

Mark 1:21-35.

1 Why did Jesus select Capernaum as a center for his work? Mark 1:21.
2 Where did he go this Sabbath morning? Mark 1:21.
3 How did they conduct their synagogue services? Luke 4:16-21.
4 What did the people think of his teaching? Mark 1:22.
5 What was there so surprising about his teaching? Mark 1:22.
6 How was Jesus interrupted? Mark 1:23.
7 What made this man cry out? Mark 1:23.
8 What did he say to Jesus? Mark 1:24.
9 What did the unclean spirit seem to dread? Mark 1:24.
10 How did Jesus treat the man? Mark 1:25.
11 What did the unclean spirit do before coming out of the man? Mark 1:26.
12 Where did Jesus go after the morning service? Mark 1:29.
13 What trouble did he find in Simon's house? Mark 1:30.
14 How did Jesus help Peter's mother-in-law? Mark 1:31.
15 What evidence is there that this was a real miracle? Mark 1:31.
16 How did she show her gratitude? Mark 1:31.
17 What took place at the close of the day? Mark 1:32, 33.
18 How did he begin the next day? Mark 1:35.

THE MAN SICK OF THE PALSY.

Mark 2:1-22.

1 Where was Jesus at this time? Mark 2:1.
2 How was he engaged? Mark 2:2.
3 How far were the people interested in his teaching? Mark 2:2.
4 Who had determined to take advantage of his presence in the city? Mark 2:5.
5 What steps did they take to get to him? Mark 2:4.
6 What was the first thing Jesus saw? Mark 2:5.
7 How could he see their faith? Mark 2:5.
8 Who was the first person he spoke to? Mark 2:5.

9 What did he have to say to the man? Mark 2:5.
10 What had the man's friends expected Jesus to do? Mark 2:4.
11 What thoughts went through the minds of the Pharisees when they heard what Jesus said? Mark 2:6, 7.
12 How did Jesus know what they were thinking about? Mark 2:8.
13 What questions did Jesus put to them? Mark 2:9.
14 How would they reason the matter out in their own minds? Mark 2:9.
15 What did Jesus command the sick man to do? Mark 2:10, 11.
16 How could he get up when he was utterly helpless? Mark 2:10, 11.
17 What did the man do? Mark 2:12.
18 What was Jesus trying to prove to the Pharisees? Mark 2:10.

THE CALLING OF MATTHEW.

Luke 5:27-32.

1 Where did Levi live? Mark 2:1, 13, 14.
2 By what other name is he known in the Bible? Matt. 9:9.
3 What was his business? Luke 5:27.
4 What did he already know of Jesus? Mark 1:21-34.
5 Where did Jesus find him? Luke 5:27.
6 What did Jesus mean by telling him to follow him? Luke 5:27.
7 How did Levi receive this call to service? Luke 5:28.
8 How much did he give up for Christ's sake? Luke 5:28.
9 What was the first thing he did in his new calling? Luke 5:29.
10 Whom did he invite to the feast? Luke 5:59.
11 Who severely criticised Jesus for accepting such an invitation? Luke 5:30.
12 Why did they find fault with him? Luke 5:30.
13 Why did they complain to his disciples? Luke 5:30.
14 What answer did Jesus make to their criticism? Luke 5:31.
15 What was Jesus' object in going to the feast? Luke 5:32.
16 What did he conceive to be his mission in life? Luke 5:32.

EMPTY PLACES AT THE LORD'S TABLE.

"David's place was empty."—1 Sam. 20:25.

I. Some absent who might be expected to be present.

1. Children of good parents.
2. Hearers of the word.
3. Those who have proved the vanity of the world for themselves.

II. Some apparently absent who are really present.

1. The timorous and fearful.
2. Those whose love is greater than their hope.

III. Some present who ought to be absent.

1. Hypocrites.
2. Schemers.

IV. Some absent on the most frivolous excuses.

1. Nothing worth hearing.
2. Inconsistencies of other people.—Author Unknown.

HOW TO SECURE A REVIVAL.

Dr. R. A. Torrey has recently said:

"A revival can be had in any church that will pay the price.

"If a few devoted Christians will get together and put themselves entirely at God's disposal for him to use them as he will, and then will begin to pray unitedly for a revival in their church, and be willing to pray on and on until they have prayed it through, and then will go out and do personal work among their friends and others, a revival will soon follow.

"This is a prescription that never fails.

"Of course the ministers are of first importance in a revival, but even if a minister opposes he can be changed by prayer or a revival can be had without him."

While this is not an all-inclusive statement it covers the essentials. It is "devoted" Christians who are to give themselves to this work. It is they who are to pray and work. The present editor of this paper, when in the pastorate, for two successive terms had no special revival (though occasional conversions) for the first and second years, but a large ingathering of converted persons in the third and last year. This made it necessary to leave the training of the converts to his successor, in which case there are usually some preventable losses. In the next pastorate he determined that if the "Lord permit" there should be a genuine and general awakening in the second year. Seeking for himself spiritual illumination and emotion, he called to his aid, in personal conversation, all the members of the church who were devoted, consistent, and longing for "times of refreshing * * from the presence of the Lord."

They prayed daily, some of them hourly; one by one they appealed to their friends and neighbors, and with no other aid than a pious layman who visited the city, and divers pastors who supplemented the pastor's pulpit services, a revival came, bringing into that church and neighboring churches more than two hundred, chiefly adults, many of whom are still "office bearers" and effective workers in every department. We firmly believe that "any church can have a revival that will pay the price," "some thirty-fold, some sixty, and some an hundred."

Will any church or pastor willingly let the next four months pass without paying the spiritual price of a revival?—*Christian Advocate.*

Homiletic Department.

G. B. F. Hallock, D. D., Editor.

GIST OF RECENT SERMONS.

By W. Osborne Lilley, William Downey, H. P. Dewey, C. C. McCully.

THE SERPENT BEHIND THE HEDGE.

"And whoso breaketh an hedge, a serpent shall bite him."—Eccl. 10:8.

The vineyards in Palestine are generally surrounded with hedges. These are not of bushes growing out of the soil, but of stones or lumps of hardened clay, thrown loosely together, and covered at the top with thorns. On the inner side of these, serpents make a favorite place of resort. The robber, breaking through the hedge to steal the fruit, would be likely to disturb the serpents, and they would spring up and bite him. In Solomon's reference to this common incident, he wishes to teach us some profound truths about our lives; that God has placed hedges around us; that we often have the disposition to break through them; that, if we do, pain and sorrow will surely follow.

I. Let us speak of the hedges which God has placed around us. We have to "break a hedge" to do wrong.

1. God's commandments. Every child should know them. They are divine hedges. Our hearts are hedged by the first and last. We are to love and honor God alone. We are to restrain our desires. Our tongues by the third and ninth. We are not to use our tongues to dishonor God, or slander one another. Our imaginations by the second and the seventh. No gorgeous idols, nor unholy thoughts are to be harbored. Our passions by the sixth. Our hands by the eighth. Our feet by the fourth and fifth. We are not to wander from the sanctuary, or seek to escape from rightful authorities, etc.

2. There are also parental restraints. God has placed parents in their position. Their restraints, as a rule, are salutary. Children do not understand their parents' care. They often feel it irksome, but it saves them from much evil. Liberty would be destructive. Story of the caged canary, liberty-loving sparrow, and the cat. Children will be thankful for wise parental restraints in after-life. Hedges with respect to associates, books, habits, and places of amusements.

3. Imparted principles. Teachers are anxious to fix truths, sentences from Scripture, holy maxims, in the minds of the young, that they may be in them as moral hedges in the time of temptation. Many a youth has been saved by some holy principle imparted to him at the Sabbath School. A teacher instructed his class in the history of Joseph, and urged them to take as their motto: "How shall I do this wickedness and sin against God!" Five years afterwards one of them was saved in an hour of great temptation by the memory of those words! Divine principles are spiritual hedges.

II. The young will be tempted to break these hedges.

God's restraints are not always welcome. The vineyards of vice on the other side of the hedge look very pleasant. The fruit hangs in tempting clusters. Hedge-breaking has its fascination. Children are tempted

1. By their own evil hearts.
2. By evil companions.
3. By the Evil One. Satan endeavors to secure the young. By his deceitful suggestions, by the awakening of passion, by his blinding their eyes to the real nature of his temptations, he seeks to lead them into transgression. Children must be taught to resist him.

III. There is a serpent behind the hedge.

If we do wrong we will certainly suffer. The path of sin is full of serpents. The way of transgressors is hard. Punishment not always visible, but surely follows the deed. In the sense of shame, in the stings of conscience, in the displeasure of God, the serpent's bite is felt.

Many transgressors say: "There is no serpent behind the hedge." The simple pass on and are punished. God says: "Be sure your sin will find you out." The Bible is full of declarations that "the wicked shall not go unpunished" (Ps. 37:9; Prov. 5:22; Isa. 3:11; Gal. 6:7, 8). This attested by human experience. Whoso breaketh a hedge, a serpent shall bite him.

Beware of the deceitfulness of sin. To break a hedge may be easy, it may even be pleasant; but remember the serpent behind it. Wrong-doing is the worst of all evils. Pray for grace to be kept from it. Christ can keep us from sin. He can also heal our serpent bites. We have all been bitten. As Moses lifted up the brazen serpent for the suffering Israelites, so Christ is lifted up before us, that we may look to him and be made whole.

—Rev. W. Osborne Lilley.

A FLOURISHING CHURCH.

"I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn, and grows as the vine, the scent thereof shall be as the wine of Lebanon."—Hosea 14:5-7.

Churches may be differently characterized as may professing Christians. There is the worldly church, in which temporal things have more prominence than eternal, the things of earth are cared for more than the things of heaven. There is the formalistic church, in which the life of religion is neglected while undue emphasis is laid upon its forms. There

is the liberal church in which divergent views may be held in theology, and yet membership retained therein. There is the lethargic church. It is possessed of powers which, if rightly used, might achieve great things for the kingdom of God; but as it is, they accomplish but little, because their possessor is asleep. But there is the church in which, while temporal matters have attention, spiritual things engage supremely the thought and heart. This church is the flourishing church; and some facts regarding it shall now have our attention.

I. It is a divinely bedewed church. It is the scene of the refreshing and invigorating influences of God's Spirit. As the dews through the clear night after the sultry day distill upon the landscape, refreshing its life, so do the divine influences refresh this church, making it strong and vigorous. Concerning these influences, represented as dew, notice some facts:

1. They are personal. God has not created an atmosphere around the soul out of which shall come in the days of its drought moisture to refresh its nature. He does not meet the needs of the soul by his creative acts; he meets them by coming directly into contact with it himself. Out of no ambient atmosphere is the church revived; but by the direct contact of God therewith by his Spirit.

2. They are silent. Who ever heard the dew distill? Silent forces are often the mightiest. Those that open the gates of the morning and conduct the king of day to his throne in the zenith, operate so silently that perhaps only God's ear hears them. But while silence characterizes the operations of God in nature and in his church, results of those operations makes silence impossible. All nature stands up and sings when spring comes, though her coming is not heard; the choirs of the woods pour forth their abundant notes when silently stepping morn appears; and the heart of the church swells with most joyous songs because of her refreshment by the dews of God, whose coming is as silent as the flight of sunbeams.

3. They are penetrating. Dews remain not on the surface of vegetation to sparkle and adorn; they go down into its life and reach even to the tips of its roots. So do the influences of the Holy Spirit in the church; they go down to the depths of its nature.

4. They are proportionate. The hottest day is followed by the most copious dews. There are trying experiences in church life that are like days of merciless heat, when faith, and hope, and love are threatened with destruction. But in these times the dews of God are most abundant.

5. They are daily. The dews do not come once or twice a year. They come when needed. In the heat of the year they appear daily. The influences of God's Spirit are not annual blessings; they may be had daily. Thus is the flourishing church bedewed. For the reviving spirit is ever present. O surely the condition of this church is most glorious! What a different aspect would the Christian world present if every church was thus divinely bedewed.

II. The flourishing church is, as to itself, a growing church. That the edifice is beautifully decorated is no evidence that the church that worships within it is a flourishing one. There may exist the grandeur of the cathedral; an Angelo may have outdone himself in its style, architecture, and adornment, and yet it may be so far from being the home of a flourishing church as to be the house of lukewarmness or death. The flourishing church lives; it possesses the life of God. Its membership have come into personal contact with man's great Life Giver, and the life he has imparted shows itself in glorious development. It grows in many directions.

1. In beauty—"as the lily." Everything in nature cannot be considered beautiful; but of the many objects which can, surely the lily is one. And so also is the olive tree. It would seem as if the prophet sought the most beautiful objects among his natural surroundings to set forth the moral beauty in which a healthy church grows.

2. In root strength. The cedars of Lebanon sink their roots deep in the earth, and cast them forth so widely as to cover ground as great in diameter as the height to which they raise their heads. So does the church sink its roots of faith and love into the soul of truth.

The great need of the day among Christians is root strength. A church—its individual members—should give great attention to root growth. It is good to care for the emotional part of our nature; but we should also see to it that our faith and love are ever taking stronger hold on God. We may become so rooted in the Divine as to be as immovable as Lebanon itself, whose roots are sunken in the eternal granite.

3. In breadth. "His branches shall spread." When a man becomes a Christian he partakes of Christ's Spirit. His love for man is at once broadened. Love for souls characterizes the true church of Jesus; and in this love it grows. It stretches out the arms of its affection in all directions. It is full of arguments for the salvation of the heathen at home and abroad.

4. In attractiveness. "Its smell is as Lebanon." The winds that swept over Lebanon bore on their wings delicious odors from the sweet smelling flowers that grew there. It is said that far out at sea the traveler meets with sweet odors from Ceylon's isle. Even so is the fragrance of the flourishing church deliciously sweet. There are churches, as there are individual Christians, which have no aroma about them. There is the beauty of the lily; but no fragrance. But the truly flourishing church has not only beauty, but fragrance. It is not an object that merely calls forth the admiration of men; it draws them under its influence, it attracts them to its heart.

III. It is a useful church. "They that dwell under the shadow shall return." No agency for good can stand higher for usefulness than a truly flourishing church. This fact is seen if we consider two or three facts.

1. It is useful to influence men to return to God. No grander work can be done by finite agency. There are churches, or church

members, whose influence drives men away from God. But so grand is the life of this church that its influence sways men Godward. Thus does it fulfill its function as a part of Christ's great agency for the salvation of the world.

2. It is useful in the development of those who turn to God. The life of a church is sometimes inimical to soul growth within it. The doings of Christians have often ruined, rather than advanced, the life of God in the souls of their fellows. But the high life of a true church of Jesus has ever the tendency to inspire all who observe it to live equally high.

3. It is useful for argument. As men see a church, beautiful because of its spiritual qualities, they see an argument for the Divine Spirit that cannot be overthrown.

IV. It is right in its attitude toward God. In this fact we have the reason for its prosperity. Dews do not descend everywhere or under all circumstances. There are conditions necessary to their distillation. The dews of God do not descend everywhere, and under all circumstances. There are spiritual conditions necessary to their fall. As long as Israel was morally different from God no heavenly dews could fall upon her. It was necessary in order that God be as the dew unto her, and that she grow and be influential, that she return unto God. Spiritually distant from God there can be no dew: spiritually near, and the dews divine distill.

The flourishing church is near God. He delights in it. He brings the influences of his own nature to bear upon it; in it he shows himself to men that he may attract them to himself. Let our church be thus flourishing, and under its influences new life, and growth, and beauty will more than ever appear.

—Rev. William Downey, D. D.

THE CONVERSION OF LYDIA.

Acts 16: 14, 15, 40.

1. In the way of good: "The place where prayer was won't to be made."

2. With open heart: "Whose heart the Lord opened," but, no doubt, she, too, was active in maintaining the attitude of readiness to receive. The Holy Ghost is always in advance of us when we are trying to find our way.

3. With open mind: She "attended unto" what the apostle told her. Therefore, the Holy Spirt could continue his work. "The Spirit cannot serve as a reminder to a vacuum."

4. Open mind brought open mouth. She instantly made public acknowledgement of Christ—was baptised—started in the first path of duty.

5. Open hand and open house: "Come into my house and abide." She instantly put her life and possessions at the disposal of Christ.

Learn household religion.

Learn Christian hospitality.

From this "first convert in Europe" learn to practice openness of heart, mind, mouth, hand, house.

THE CONVERSION OF SAUL.

Acts 9: 1-30.

1. Its circumstances: Without preliminary preparation or special instruction—without human instrumentality—attended with miraculous scenes.

2. Its nature: A sudden and entire change in his views of Jesus Christ. He has thought of him as (*a*) mere man; (*b*) a bad man; (*c*) a pretending Messiah, therefore he has felt it his duty to arrest the progress of his religion.

These false views of Christ were instantly rejected, and he saw him as (*a*) his divine Lord; (*b*) the human Jesus; (*c*) the promised Messiah, and whose religion it was his duty to advance.

3. The agency: Not men or outward circumstances, but it was the immediate act of God—the special work of the Holy Spirit.

4. Effects of this change: From despising, hating, opposing, he came to adoring, loving, following Christ with his whole heart—consecrated himself to the endeavor to persuade men to be Christians—became one of the greatest, best and happiest of men—secured a high place among the redeemed in glory.

CONVERSION OF CORNELIUS.

Acts 10.

1. Cornelius was doing the will of God so far as he knew it. He (*a*) feared God; (*b*) taught his household; (*c*) gave alms; (*d*) prayed.

2. He earnestly desired to know more about spiritual things.

3. He obeyed God's directions how to learn more. (*a*) Sent for God's messenger; (*b*) heard the Word attentively; (*c*) opened his heart to the Holy Spirit.

4. He called his friends together, that they, too, might receive the blessing.

5. He united with Christ's church with no delay.

6. He kept on trying to learn more; by desiring Peter to tarry.

CO-OPERATION IN CHURCH WORK.

Ephesians 4:15, 16.

Paul here uses the idea of the growth of the human body to illustrate growth of the church. He says that the church makes increase of itself only "according to the effectual working in the measure of every part."

1. Each one can do something. In the body there are nerves, bones, blood-vessels, and other parts innumerable, and each of these has a special function. So has God given to every member of his church some special functions with special work to do. The whole body is "fitly joined together;" no part is expected to do the work of any other part; no part can do the work of any other part.

2. Each part must work in conjunction with all the rest. It is not enough that each part should do some work, but it should be some co-operative work. This rule applied in the individual church would mean that while it might have one or more pastors it would have just as many workers as there are members.

3. There is work for all and all can work.

GOD'S THOUGHTS OF US.

Ps. 139:17. "How precious also are thy thoughts unto me, O God!"

The sense of loneliness is always saddening. In such an hour how consoling to feel that we are remembered by at least one human being. How much more consoling to know that we are thought of with loving interest by a goodly number of friends! Yet what are either of these assurances to the supreme consciousness that God remembers us, and that we share his thoughts and have a place in all his benevolent plans!

1. His thoughts of us are loving thoughts. He is our Father, and lovingly thoughtful of all his dear children.

2. His thoughts of us are constant. He never forgets. In all places, times, circumstances he thinks of us.

3. His thoughts of us are personal thoughts. He does not think of us as indefinite parts of some multitude. "The Lord thinketh upon thee."

4. His thoughts of us are wise thoughts. His plans for us are the best possible plans.

5. His thoughts of us are thoughts of helpfulness. We may think of a person without any disposition or desire to help him. But God has disposition to help, ability to help, and thinks of us on purpose to help.

NOT ENTANGLING OURSELVES.

2 Tim. 2:4.

Paul loved Timothy and gave him very plain and good advice. He wanted him to "fight a good fight." He wanted him to live in the world, take part in its activities, yet not to become so engrossed in the affairs of the world that he would fail of being a good soldier of Jesus Christ.

What are some of these things most likely to over-engross us?

1. Business. A watch-maker soldier got so busy mending watches that when ordered on duty he complained. Some Christians nominally soldiers of Christ are in reality only watch-tinkers! Business is right. It is wrong not to have business. But no Christian has any right to become so engrossed in business that he cannot war for Christ.

2. Politics. Interest in one's nation and in its welfare is commendable. It is our duty to be intelligent in matters of politics. Some do not vote because politics are bad. How much worse they soon would be if all Christians withdrew. Let every man perform his duties as a citizen, but let him not forget that above all he is a Christian citizen. Yet he must never become so entangled in mere politics as to make himself unfit to war for Christ.

4. Home attachments. Have you a call to defend your country? Home attachments must not prevent. Have you a call to go to a heathen land to preach the gospel? Let nothing prevent. The same principle applies to Christian work at home. No man that rightly warreth so entangleth himself with any of the affairs of this life as to prevent his usefulness in Christ's service.

THE GOSPEL OF CONTENTMENT.

Text: "For I have learned in whatsoever state I am therewith to be content."—Philippians 4:2.

As one takes a point of vantage in a great city and looks upon the moving crowds he beholds in the kaleidoscopic picture a representation of the spirit of our times. Unceasing activity, nervousness of tension, universal restlessness characterize our modern day life. We Americans are particularly distinguished by want of poise and composure. Our unrest is seen in the world of trade and industry, in the feverish quest of fortune, in the everreceding or oncoming storm depending over the relations of capital and labor, in the conflicting currents of enterprise of many sorts which give to the stream of financial affairs a look of turbulence; we see it in the literary world in the coming and passing of a literature which is for the most part ephemeral; we see it in the social world, in the rushing hither and yon of men and women in search of some new amusement, in the impulsive shifting of residence, in the mania for travel; we see it in the religious world, in the readiness to yield opinion and to adopt new and strange isms, in the spirit of doubt and skepticism; we see it everywhere in the craving for excitement, in the itching for the sensational. The thing that is novel today is commonplace tomorrow, and the utter neglect into which a newspaper a few hours old falls is an indication not only that history is nowadays made with amazing rapidity, but also that there is a prevalence of unrest and discontent.

I. We may not pause to inquire as to the general bearings of this mood, but only to think of it as it affects the individual. It has various causes.

1. There is the discontent of failing ambition. Life does not turn out as we expected it would; it is somewhat of a disappointment. There are ends we cherished which we cannot attain.

2. Again there is the discontent of loss—not a failure to attain but a losing what one has attained—possessing wealth and seeing it slip through one's fingers, gaining friends and seeing them weaken in interest, having ability to work and being hindered by infirmity.

3. Still again there is the discontent of contrast. Not the discontent of insufficiency, but the discontent of seeing some one else have more, the discontent of the personal inequation. Splendid is the wealth of the avenue displayed in consummate architecture and in imposing equipage, but what bitterness of spirit, what injury of pride are concealed beneath the external picture. Rivalry is always the necessary spur to truest progress, but when rivalry takes on the sharpness of envy it becomes cruel and makes an angry wound.

4. But, whatever be the immediate spring of our discontent, its main cause lies in a misconception of the source of happiness. We seem ever to be searching for happiness as though it were some prize concealed in our circumstances and we discover sooner or

later that there is no truer saying than that of the Master, "The Kingdom of Heaven is within." That does not mean that there is no kingdom without, for there is; it does not mean that it makes no difference what a man has to eat or to drink and wherewith to be clothed; it does not mean that one should not be striving by every means in his power to better his material and personal condition; it means that our circumstances are only concomitants of happiness, and at most the ministrants to it, not in any sense its creator. Let us seek for contentment where it may be found. We may not expect to be satisfied this side of eternity; we cannot help wanting more and we ought to want more. To be content does not mean to be satisfide, it means *contenere*—to hold together; it means being balanced and girded up and sustained as we strive toward the goal.

II. What, then, are some of the elements of this composed mind, some of the requisites for contentment to be found in the inner man?

1. One essential is that we have a definite purpose. Much of the restlessness of our day is due to a failure to concentrate energy upon some worthy, serious end.

2. Another essential is the consciousness of conquering difficulties. Charles Kingsley said that he did not think genial weather was the healthiest; he was certain that biting frost cleared the air of disease. It is unfortunate if one has a very easy time. When you have a work to do, and there is an obstacle before you and you surmount it; when you have a sorrow to bear, and you bear it; when you have a sacrifice to make, and you make it, you then bring the nectar to your lips, you know the meaning of that great refrain in the Apocalypse, "He that overcometh shall eat of the hidden manna." Robert Louis Stevenson said he wanted this epitaph put upon his tombstone, "He clung to his paddle." It is the exultation which was in the soul of Luther when, coming back to his room from braving the Pope, he exclaimed, "I have done it! I have done it!" And when the famous mountain-climber of our day, after ascending the ascent of the Matterhorn, was asked if the view paid, said, "No, the reward was not in the view, but in the climbing."

3. But it is important also that one's contentment shall have a benevolent motive. There is no satisfaction in the aims that end in self. Mr. Carnegie said to young men recently that there was absolutely no pleasure to be derived in the pursuit of wealth for its own sake, that money gratified only as it was used for the benefit of others.

4. Yet, again, contentment must have the consciousness of right doing. Deeper than the instinct of brotherly service is the instinct of heeding conscience, and in that high obedience, whatever one may do, is the well of contentment. It is the joy of being in harmony with the moral order of things, of being one's self as one was intended to be. The street car bobbing along over the ties, off the track, is not running according to its nature, but when it rolls upon the rails, upon which it was built to go, it glides smoothly and freely; and from Plato to Kant the greatest philosophers have all declared that one is himself only when he obeys the moral law, and that virtue is an indispensable element in happiness.

5. But once more, the contentment of morality to be at its full must be the contentment of religion. Belief in the right must become belief in God, and, surely, if one does have a definite serious purpose, if he does not hesitate to pay its cost, if he is bending it to the good of his fellows, if in all his aims he is squaring himself with the right, then he ought to believe in God and he ought to rest in God. "Rejoice always," said the apostle; he, indeed, professed that he himself could glory in his infirmities. You and I may not be able to do that, you and I may have circumstances in which we find no pleasure; notwithstanding we can do what the apostle tells us to do, we can rejoice in the Lord. What a relief it is to leave the work we cannot do, the limitations we cannot pass, the questions we cannot answer, the mistakes we cannot recall, the sins we cannot undo but ought to forget—what a relief it is to leave all things beyond our power with the mercy and wisdom and immeasurable resourcefulness of God.—Rev. H. P. Dewey, D. D.

THE CHURCH THE STAY OF THE TRUTH.

Text: "The church of the living God, the pillar and ground of the truth."—1 Tim. 3:15.

What are we to understand by "the church of the living God?" The question, if proposed to Christendom, would start wide debate, a debate which would be sure to evoke more heat than light.

The true church, "the church of the living God," is the church spiritual. It includes those of any and every name, those also of no distinctive name who worship God in the spirit, who trust in and love Jesus Christ, where he has been made known; together with such as, lacking the knowledge of the Christ of history, yet fear God and work righteousness.

This church, spiritual and universal, is far wider, greater in all dimensions than any organized and named company of people, whatever claims such company may make, whatever high titles it may arrogate itself. The various societies and organizations under which Christianity appears in the world represent, although imperfectly and partially, the one true church. There is a bond of real connection between them. Many as are their discords, their concords are more. In their essential unity these Christian bodies stand for the church in the world, with the qualification that within them are many who are not of the body of Christ, while outside of them both in Christendom and in heathendom are some whom the Lord knoweth as his. The "church of the living God" is then the company of faithful people, scattered throughout the world, loving God as they found him, who is not far from every one of us, and obeying the law of righteousness as they have discerned it.

The text directs our thoughts to one particular aspect and function of the church, viz., the church as "the pillar and ground (or as the marginal reading is the 'stay') of the truth." The words "pillar and ground" indicate

the service of the church in maintaining and perpetuating religious truth. Let there be noted then some of the ways in which this service to the truth is rendered.

I. "The church of the living God" by the bare fact of a perpetuated existence in the world supports the truth of her essential belief and proves the reality of a divine life within her. The infancy of the Christian church to outward view was so feeble as to justify the expection of foes that the age and the place which saw her birth would also witness her extinction. But under that aspect of weakness there was proved to be a vitality, a springing force not to be repressed or seriously checked. The strength victorious over enmity has been exhibited all along the course of history. At frequent periods and in divers places the church has been as the bush wrapped in flame but, as the godly Rutherford has said, "the ashes of that fire no man hath ever seen."

This persistent life—life spreading and victorious over the sentence of death which seemed to be written within and without, is a testimony that like a firm pillar upholds the truth and exhibits before the eyes of men the truth that the church lives because the living God is in the midst of her.

II. Let us take a more specific point in his upholding testimony to the truth furnished by the experience of the church. Among the articles of her faith what is it that has been proved to contain most of the vivifying, energizing quality? What has been the heart of her strength, the life of her life? Does not the experience of the church both in her weakness when she has been weak and in her strength when she has been strong demonstrate that the vitalizing, energizing quality lies in the truth of the Son of God incarnate and giving his life a ransom for many? The legend of Constantine's vision represents a proved fact. Under the sign of the cross the church has conquered.

On the other hand it has also been shown by experience that every form of Christianity which rejects or obscures this central truth is essentially weak. Its adherents labor in vain and spend strength for almost naught in the effort to achieve stability and continuous growth. History and observation, which need not be extended far, may furnish evidence of the fact. To these efforts to maintain a Christianity without a divine and atoning Christ there have been brought choice culture, elaborate philosophy, graces of speech, the authority of names great in the world's estimate, but none of these things nor all together have availed to furnish a solid foundation and prevailing power over the souls of men. Thus the church by successes and by failures, by her victories and by her defeats has clearly exhibited the secret of her proper strength. Her experience has been the most weighty testimony to the central article of the orthodox faith. That testimony, written large in history, visible also in the movements of the passing hour, supports as by a strong pillar the truth that God in Christ is the power unto salvation of the world.

III. One other point suggested by the text may be considered. The church is the pillar and stay of the truth as the recipient of the divine revelation and the agent for communicating it to mankind. First she is taught, then charged in her great commission to teach the world. The church is the body of Christ, ear to harken unto the heavenly message, feet to carry it, mouth to herald and instruct.

She teaches by her solemn and orderly worship, by rites and symbols which picture forth doctrine; she teaches by appointed sacraments which show the cleansing and ransoming grace of her Lord. Her eminent office is to teach through the word imparted to her in trust for mankind. Faithful, sympathetic instruction is an essential means for maintaining the truth. It is the instrument of growth, the warrant of stability. It is a hopeful sign for the future that increased emphasis is being placed upon this function of teaching and training. We seem to be passing out of a period of a religion too largely emotional and are working more through orderly teaching. It is a return to the method of the church in the days of her primitive power. The transition from revival methods to catechetical will show a temporary decline in accessions, for transitions commonly involve a loss of momentum, but ultimate gain will be realized in a progress more regular and results more permanent.

The Spirit abides in the church, a revealing as well as a guiding Spirit. The voice of God is to be heard in every period by receptive souls. The "church of the living God" is a living organism. It is given to her to receive ever progressing communications of truth and grace. The Spirit is continually showing to her more of the riches of him in whom are all the treasures of wisdom and knowledge.

IV. The church thus honored by God with high prerogatives ought to be exalted in honor by men. It is just and right to claim for her high titles: the error is in attaching such titles to one particular section of the visible church. We go back to the names denied to any one organization and put them upon the church universal and spiritual. She is "holy" as composed of those consecrated by the spirit of holiness. She is "apostolic" being built upon the foundation of the apostles. She is "orthodox" with Christ as the chief cornerstone. She is "catholic" because embracing the whole company of the faithful throughout the world and in all ages. May we not also say that she is "infallible" when she gives forth the teaching of the Spirit who dwells within her, a teaching authenticated not by an outward seal, but by the quickening and purifying quality it displays. The evidence that a truth has come down from God lies in its power to lift men up to God. Of this truth the church of the living God is the pillar and ground. She sustains it and is by it sustained. Continuously from age to age Christ is educating his church through service, and purifying her by the grace of the indwelling Spirit to the end that he may at last present her to himself a glorious church, not having spot or wrinkle or any such thing.—Rev. Charles C. McCully, D. D.

SEEKING THE LORD AN IMMEDIATE DUTY.

"It is time to seek the Lord."—Hosea 10: 12.

I. Whom we are to seek. "The Lord." This implies—

1. That man is removed from God by sin. God is holy. All sin is alienation from him.

2. That man may get near to God by seeking (Matt. 7: 7; Eph. 2: 18.)

3. That it is his duty to do so (Mal. 3: 7.)

II. How we are to seek the Lord.

1. By repentance. (1) The heart broken for sin. (2) The heart broken from it. Genuine repentance is invariably accompanied and followed by reformation of life (Luke 19: 8.)

2. By faith. (1) In God (Heb. 11: 6). (2) In Christ (Acts 20: 21; 2 Cor. 1: 20). All who have sought the Lord thus have found him; and in all ages to come, he will not—he cannot say to such seekers: "Seek ye my face in vain."

III. When we are to seek the Lord. Now! "It is time!"

1. To some of you these words contain a reproof. You ought to have sought him years ago. Do you remember your promise? When sickness visited you; when that calamity swept over your neighborhood; when your father took his farewell and asked you to serve his God; when your mother, with her last breath, asked you to meet her in heaven, you promised to seek and serve the Lord. It is time your promises were kept!

2. For many of you these words contain a warning. (1) You will never have a better time. Facilities for seeking the Lord decrease with delay. The conscience grows more insensible, the heart hardens by procrastinating. The longer the soul's delay the greater the soul's peril. Because of this a special promise is given the young: "They that seek me early shall find me." (2) You may not have another opportunity. How many who have waited and waited for the "convenient season" have been visited with "sudden destruction." "He that being often reproved," etc. (Prov. 29). "It is time."

3. To all these words contain a welcome. "It is time," i. e., it is not yet too late. However long you may have "put off" you are just in time—it may be only just!—Rev. E. D. Solomon.

A WRONG STANDARD OF MEASURE.

2 Cor. 10: 12, 18.

People "compare themselves among themselves," and in so doing they are, as the Bible says, "not wise." Average Christians are not what God requires. "Not he that commendeth himself is approved, but whom the Lord commendeth."

1. The tendency is toward a mutual self-measurement in the testing of character. We compare ourselves with others and say: "I am as good as other Christians are." There is a call for Christians above the ordinary. They will not be found in large numbers until people adopt a higher standard than the characters of those they see about them. Measure by the perfect standard, the character of Christ.

2. The tendency is toward mutual self-measurement in testing the degree of our self-sacrifice. Many want to get to heaven as cheaply as possible. They give as little, do as little as possible, and to justify themselves say that they do as much as others. Measure by the perfect standard, the self-sacrifice of Christ.

3. The tendency is toward mutual self-measurement in testing the intensity of our zeal and consecration to service. Men say, "I do as much as my neighbor; I go to church as often," etc. We are using the wrong standard of measure again.

Let us try to be the best possible Christians.

Let us try to be of the utmost use in the world.

Let us quit measuring ourselves by ourselves and comparing ourselves among ourselves. "Not he that commendeth himself is approved, but whom the Lord commendeth."

LIFT UP YOUR EYES—LOOK!

John 4: 35.

Few men see a wide circle beyond themselves. The reason is that they go through the world either looking in or down. Is it any wonder, then, that they do not see far? But Christ does not want us to be self-centered. One mission he had in the world was to lead us to wideness of vision. He would stimulate in us all the grace of spiritual far seeing.

Apply this thought to missions.

1. The importance of a look. It is our duty to be well informed about the conditions of others, and realize the need there is for making known the gospel of Christ.

2. Looking, we see fields. Yes, how many fields there are! Fields! fields in China, India, Africa, Japan, Corea, Siam, etc.—fields where eight hundred millions of immortal souls are dying without the gospel of Christ.

3. Sight of the fields reveals duty. The looking not only reveals fields, but white fields—great, wide, ripe fields, "white already to the harvest." Seeing the fields, like Paul we begin to say, "I am debtor," etc.

4. The duty becomes our blessed privilege. This privilege is that of sharing in the joy of harvest—of the ingathering of immortal souls. The grain is ripe. We have only to thrust in the sickle. Let us do our part that we may have part in the harvest joy.

THE BLESSINGS OF CHRIST'S ADVENT.

"Peace on earth, good will towards men."—Luke 2: 12.

The great work of Christ in dying on the cross seems to absorb every other thought respecting him. The words of the angel recorded in the text bring to our minds some of the other consequences of this blessed yet solemn truth. Let us consider the two assertions:

I. Peace on earth. What is meant by this peace? Was it a halo, as it were, of the

atmosphere which pervaded heaven which Christ brought with his person? Perhaps so, but it was more, it was:

1. Peace between man and God. While sin was unpardoned, there could be only enmity between them. Christ in the atonement — at-one-ment — as the Mediator brought the two together.

2. Peace between man and man. Sin brings discord, whence come wars, tumults, envyings, etc. Christ's religion must destroy all these.

3. Inward peace of mind and soul. The peace from conflicting emotions, peace from the power of Satan, peace from the torment of retribution, etc.

II. God's will towards men. In this we have Christ as

1. The manifestation of God's good will. What could be a greater proof of his love and goodness?

2. The pledge of greater things to come—"With him he shall freely give us all things."

"Peace on earth." This peace was for all. Is it ours? Do we participate in the good will which is this day proclaimed.

—Author unknown.

The most striking sermon in our hundred Revival Sermons and Outlines is, "Let Me Alone, or the Great God in the hands of man." If Jonathan Edwards' sermon "Sinners in the hands of an Angry God," is likened to the Law, then surely Christlieb's sermon is the Gospel. The thought it seems to me would move men to pray for, and speak to others and more than that would move men and convince them of the goodness of God. Following a sermon the Justice of God, this thought could be used effectively as a contrast. I know of only two or three weak sermons in the whole hundred, and twenty or more of them are soul-stirring, as much so it seems to me, as if you had heard them from the lips of the speaker.

Baldwin University, Berea, O., has been favored by Andrew Carnegie with a gift for $24,000. This will increase the usefulness of a most efficient college. Geo. B. Rogers, the president, presented the matter to Mr. Carnegie.

Caller—My health and digestion are perfect, doctor. I haven't an ache or pain. The trouble with me is that I can't sleep at night.

Physician—If that is the case, sir, I suggest that you consult your spiritual adviser.—*Chicago Tribune.*

Secretary Shaw, answering the question why the Roman Catholics reach the poor more successfully than Protestants, wisely answered, "They never talk about it. They draw no distinctions."—*C. E. World.*

If you see something in this issue that would interest a brother minister, send to us his name and address, with the page to be marked, and we'll send him a copy free.—Editor Current Anecdotes.

OLD TESTAMENT SOUL WINNING.

Dr. John R. Sampey finds that "The history of redemption, or God's plan for winning the world to himself, has been carefully traced by great theologians. The history of the human side of salvation, that is the effort on the part of men to win their fellows to God, has not been accurately and fully traced." "Before Abraham," he says, "certainly Enoch and Noah sought to win others to fellowship with God. and Noah was not without success, for he won his own family." He goes on: "In the days of the patriarchs family worship takes its place among soul-winning agencies. Wherever Abraham moved he erected an altar and worshiped in the presence of his family and servants. We may be sure that Abraham and the other patriarchs did much personal work. Lot vexed himself with the wickedness of his neighbors in Sodom, but his influence as a personal worker was greatly crippled because of his love of money. Joseph no doubt spoke often to his friends at court as well as to his own brothers concerning the God who had led him all his life long. He may have won many. Abraham had great power in another mighty agency, intercessory prayer. Moses as a soul-winner used all the agencies which his predecessors had employed. He led a life of close fellowship with God; he was a great preacher; he did personal work with great skill and perseverance, and was the chief intercessor of the Old Testament. In the days of Moses a new weapon is placed in the hands of the soul-winner. Now the Word of God begins to be written down for permanent preservation. Soul-winners from this time on to the close of our study having a growing Bible, with ever increasing charm and power, telling of God's goodness and grace in the redemption of men. After Moses and Joshua came the dark ages in Jewish history. With Samuel a new era dawns, and a revival of religion breaks out. He looms up as a great teacher in Israel. He carefully sowed the seed through many years, and in later years saw the rich harvest from his own sowing.—*The Institute Tie.*

HAVE YOU BEEN THERE?

A guide-book on Persia, or the Arctic regions, or Cuba,—who wants to read one?

A lecture by Sven Hadin on his adventures in Persia, or Nansen on the polar regions, or Roosevelt on the Santiago campaign,—ah! that is a different thing. Announce it, and a room large enough to hold those interested is hard to find.

Why? He has been there.

There is a guide-book talk about Christ, about faith, patience, love, sacrifice, in some of our meetings. Then there are the experiences of those who have been there. The one is sawdust; the other is water to the thirsty. Meetings in which the testimonies are heart-utterance from those who dwell with Christ, though uttered in stammering tongue, are refreshing. Testimonies made up of pat quotations from the most beautiful theories of religion are as dry as Sahara.—Christian Endeavor World.

The Religious Education Association.

Instead of a convention, a conference was held in Cleveland, as some expressed it to find out what the association was doing and what it was going to do. The conference sessions were attended by from 30 to 40 persons.

The most important address made at the conference was by Shailer Matthews, professor of the University of Chicago. The subject was: "What should be the principal objectives of the Religious Educational Association?" It was suggested that his address be printed as propaganda for the association, a sort of creed.

He said that the key which bound the association together was education, that those organizations which have emphasized education have succeeded. Colleges that were founded on religion have passed on to investigative science. It was thought that a Christian could not be cultured and that a cultured man would not be a Christian. The purpose of the association is general and vogue only to those who do not see its meaning. It stands for religion on one side and education on the other. It is a splendid beckoning idea, a thing to conjure and prompt to enthusiastic effort. The great necessity of the association is the creation of public opinion. It should assist rather than rival existing institutions; and give to them force, vigor and achievement. It will make the Sunday School more effective, and make the individual Sunday School teacher a picket of a great army instead of a lone struggler.

We voice the social mind, and should be a great inspiring influence. We should not put forth a rival course of Sunday School lessons—others can do it better. Let us stimulate public interest by conventions so large that they will kindle the imagination, and startle by their audacity. Let us create public sentiment. The God of arithmetic is the God of salvation. We ought to clarify our ideas. We have held together for three years by promises of what we were going to do. Many of the religious psychologists are not I fear engaged in religious work. He closed by saying the great need of the association was an organ to disseminate their views.

Dr. Gray connected with the Forward settlement work in Chicago, said that the slums would never be moved by mission work.

The following officers were elected for 1906:

William H. P. Faunce, D. D., president Brown University, Providence, R. I.; vice presidents, Charles F. Thwing, D. D., LL. D., president Western Reserve University, Cleveland, O.; E. B. Alderman, LL. D., Charlottesville, Va.; Newell M. Calhoun, Winsted, Ct.; E. B. Craighead, LL. D., New Orleans, La.; George B. Hodges, D. D., Cambridge, Mass.; William M. Hartshorn, Boston; Abram W. Harris, LL. D., Evanston, Ill.; William Hyde, LL. D., Brunswick, Me.; Edmond James, LL. D., Urbana, Ill.; Richard H. Jesse, LL. D., Columbia, Mo.; William F. King, LL. D., Mt. Vernon, Ia.; Ira Landrith, LL. D., Nashville; William D. Murray, New Jersey; Glen K. Shurtleff, Frank Strong, LL. D., Lawrence, Ks.; Benjamin Ide Wheeler, LL. D., Berkeley, Cal.

The late President Harper was the father of the organization, and while it has been denied in general, it as been confessed in particular that its purpose was to popularize the ideas of critical scholars and their conclusions concerning the Bible.

There are among its officers, a few men who are strong evangelical Christians, and believe in the inspiration of the Scriptures and the divinity of Christ, but the great majority of its members possess beliefs that shade from this color to that of absolute denial of those two positions. You tell them this and they say what matters one's belief if he is doing the work. Men who believe in the two points mentioned are doing 75 per cent. of the Christian work of the world, but these critics laugh and scorn the work of a man who is so ignorant as to believe in the Bible. They say God sent Dwight L. Moody as much as he sent Christ, and yet they discredit in every way possible the man who is duplicating Moody's work, and his chosen successor.

Shailer Matthews says that the organization stands ready to furnish inspiration and enthusiasm to Sunday School teachers. Teachers generally depend upon prayer and Bible reading for this inspiration, but as the association discredits the Bible, they seem to think it necessary to furnish a substitute. It seeks to do missionary work in stimulating interest in religious education. Yet Matthews said that when President Harper announced that he would like to meet all those that were interested in the religious welfare of the university that they were gratified and surprised to find that as many as forty came together.

After listening carefully to Matthews address I am not sure that I can see any purpose to the association, more than this:

That it would like to change the thought and belief of those who are doing religious work, but that the association doesn't want to do any work.

It reminds one of the Jew, one of the directors in a company that had a very properous year. At the annual meeting he said: "Mine friends, we have brospered, and in our brosperity let us remember those who are not brosperous—the poor of our great city. Mr. Chairman, I moves you we give—(but here his heart failed him) I moves you we give—three cheers for the poor."

Our college and theological seminaries are long on ideas and theories—such an abundance of them that they die for lack of air to breathe. The association, especially, when it shall have evoluted into the type of life where it has an organ, will be a great place for expanding and exploding these ideas. But the men who are doing the work of the Master in the world will have more confidence in the suggestions of those who are actually doing life's work, and who are following something more definite that a "beckoning idea." And as for inspiration and encouragement for Sunday School teachers and Christian workers, the Master, whose they are and whom they serve, once said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

ILLUSTRATION COINCIDENT.

Editor Current Anecdotes: Your article on "The Use of Anecdotes in Preaching" reminds me of a strange experience that I had a few years ago, while pastor of a church on Cape Cod. I was speaking of the picture which the Psalmist drew in the first Psalm of a righteous man—

"He shall be like a tree . . . ."

Incidentally I spoke of the influences of things we look at. To emphasize the thought I told the old story concerning Webster and Choate, who were opposing counsel on a case that turned on the resemblance between two car wheels.

Choate by an extended argument tried to convince the jury that there was no resemblance between the big train wheels. Webster pointing to the big train wheels said: Gentlemen of the jury there they are, look at them! The result was, Webster was for the time victorious.

In my congregation of less than twenty-five people, there was an old man from Cleveland if I remember rightly. During the sermon his face was all aglow with interest. At its close he hurried to the platform and grasping my hand warmly he said: "Mr. Turner those 'car-wheels' belonged to my father."

"Ultimately" he said—"that case went to the highest courts of the land and my father won the case through Mr. Choate."

When I remember that Mr. Webster died 20 years before I was born, and that the gentleman in question was an absolute stranger some 70 years of age, the incident presents a very remarkable coincidence.

This experience occurred 5 or 6 years ago, at Hyann's Port, on Cape Cod, in the little Union Chapel, at that place. The old gentleman being a Summer Visitor.—Rev. C. W. Turner, Pastor Baptist Church, Groton, Mass.

DAVID GREGG ON PERSONAL WORK.

1 Cor. 9: 22.

To help us to do our duty in relation to the Master and to unsaved is the reason I have chosen the topic of the morning, viz.: "Some Requisites for Effectiveness in Personal Work for the Master." I wish to set forth just three requisites. First, the very first requisite for successful Christian work is a start. "Begin!" That is God's first command. And that is precisely the duty of the hour. "Begin!" You may think that this is not worth a mention; but it is. It is what most Christians need. You have not yet started to work for the salvation of souls in dead earnest.

With the vast majority of people this is the most difficult thing of all, viz.: to start —to tell the story of their salvation for the first time—to give the first invitation—to make the first effort to invade the personality of another and bring it face to face with Jesus Christ.

To make a start they have to overcome timidity and prejudice and foreboding and fear of giving offense, and apprehension lest the besought may be driven away from Christ, rather than attracted to Him. How many questions a man asks himself when he begins evangelistic testimony-bearing work, when he actually seeks to save his first soul for Christ. "Am I the best party to speak to that soul? If I speak to him am I sure that I will say the right word? Does God want me to speak to him? How will he receive me?" It is hard to begin; but, Christian, do your duty and God will stand by you. The Spirit of God will see to results. The Spirit will supplement your deficiency and overrule your blunders and straighten out your imperfections of service.

Canon Wilberforce tells this story of Herkomer, the great English portrait painter. "Herkomer had an old father, who lived with him in his splendid palace at

My fellow-men, let us learn this lesson. A Christ-atmosphere is a mighty power in bringing men to Christ. Let the churches make that atmosphere, and the people will come to them seeking Christ. There are certain churches in Brooklyn that have the reputation of being critical—metaphysical, fashionable, non-evangelistic in their methods. Churches which do not take kindly to revivals. They are Sabbath-meeting places for society people, living bazaars of the latest fashions. They are afraid of being too much right and too much religious. There are very few conversions there, if, indeed, any. People do not go there to be converted, or to put their souls in danger of being brought to Christ. The Christ-atmosphere is not the atmosphere surrounding these churches. People who are ambitious to climb into society go there, and that is their reason for going there. But God be praised, there are other churches in Brooklyn veritable churches of Jesus Christ. And Christ is preached in these in His fullness. Conversions to Christ are constantly sought, and are the chief end of their existence. What is the result? A Christ-atmosphere is created all around them, and the people who love Christ flock there; and parents seeking the conversion of their children take their children there and make their church home there.

Are we creating the Christ-atmosphere about this church of ours? This is the only way we can make Christ a power here. This is the only way we can build our church up. This is the only way we can draw men and women to Christ. When the atmosphere of our church is full of the spirit of Jesus Christ, then those who need Christ and are seeking Him will crowd here. I am working for this because this Church professes to be a church of Jesus Christ, and because this is the only way it can become a Christ-power and a center of conversions. This is not a narrow policy! It is not a narrow policy because Christ is not narrow. This does not put a limit to life; it broadens life, because Christ says: "I am come that ye may have life, and that ye may have it more abundantly." Christ's manhood is of the broadest type of manhood the world has ever known! For everything which He eliminates from our life He will substitute that which is nobler, and more enduring, and more satisfactory.

DOES PAUL SANCTION WINE DRINKING?

1 Timothy 5: 23.

A minister was once asked why he did not accept Paul's injunction and "take a little wine for his stomach's sake." He replied: "Because, in the first place, my name isn't Timothy; and, secondly, there's nothing the matter with my stomach."—H. E. Wilson.

Borry.—"Papa, what do they have to have a man to pray for Congress for?"

Astute Parent.—"They don't. He takes a look at Congress and then prays for the country."—*Calais Times.*

Don't you think Dr. Flowery makes charming Lenten addresses?

"Yes; and they're so appropriate, too. There's so little meat in them."—*Puck.*

A PERSONAL VISIT FROM CHRIST.

Would you like such a visit from the Saviour, were he now upon the earth going about from village to village? Should you see him approaching, would you spring to welcome him, or would you feel regret, and shrink away? "Then were the disciples glad when they saw the Lord." No other sight would have given them such joy. Would you be glad to see him, and would the sight give you joy?

By questions like these, you may be enabled to judge of your spiritual state. If you do indeed love the Saviour, there is no earthly friend that you could so much rejoice to meet. His coming to your abode would be hailed with delight. Like Mary of Bethany, you would esteem it your highest privilege to sit at his feet and hear his word.

A SERMON ON EVANGELISM.

PRESIDENT PHILIP WENDELL CRANNELL, D. D., KANSAS CITY, KAN.

Rom. 10:13-15. Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

Evangelism is the telling of the glad tidings. It implies:

I. People Who Need To Be Told.

A. *They need the evangel.*

(1) The consciously and awfully sin-smitten.

(2) The sick and sad.

(3) The people who are entangled in this world.

(4) The unawakened.

B. *They need evangelizing.*

(1) Vast numbers who do not understand.

(2) Vast numbers do not believe it.

(3) Vast numbers do not apprehend it.

II. A Story To Tell.

Evangelism implies an evangel. The God-spell.

A. *A story of God's Love.*

This after all is the message, all the rest is corollary. "God so loved."

B. *A Story of God's Costly Love.* "God so loved that he gave"—not mere benevolence but beneficence.

C. *A Story of God's Effective Love.* That whosoever believeth should not perish but—" Have we such an evangel? Do we believe in its power, in the presence of any extreme of sorrow or need or sin?

III. Tellers of The Story. A gospel implies a gospeller.

A. *Evangelize.* Nothing in this word as to method. "Preach" has come to have a technical or professional meaning, but wrong. Get the gospel to people. Hellen*ize*, Juda*ize*, Philoso*phize*, Mercer*ize*, Evangel*ize*, Gospel*ize*, Tell it! Assembly, group, individual. Stately eloquence, "talk," faltering pleas, anything. Tell it!

B. Hence *Evangelists. The tellers of the story.* Who?

(1) He that heareth. Knowledge entails responsibility.

(2) Every one that heareth. Folly of leaving it the minister.

(a) Too few.

(b) Can not do it so well. A cured patient is a better advertiser than a doctor's assistant.

(c) Why should men miss the joy of it? Let no man take thy crown.

(d) Every one that heareth is also commanded. Duty, not option.

IV. The Telling.

A. *Great meetings?* Often.

B. *The Church services?* Assuredly.

C. But *immediately.* Tell it. Begin. Go to neighbor, son, friend, begin. This is the one need. We have the people who need to be told, we have the story, we have the tellers, one thing remains: Tell it! Not tell *about* it. Tell *it!*

MARCH.

A Thought for Every-Day, from Expositions by Alexander Maclaren.

1	Th	A man gets from Christ what he trusts Christ to give him.
2	F	The deepest meaning of all life is that we should be won to seek Him who in it all is seeking us.
3	S	Plod along the path and leave to-morrow to take care of itself.
4	S	Time is the lackey of eternity.
5	M	Each act we do is weighed with eternal consequences.
6	Tu	Whatever may be the issue, let us look after the motive, and then all will be right.
7	W	Enthusiasm should be the mark of every Christian soul.
8	Th	God's giving always follows His forgiving.
9	F	Set your efforts toward the goal, and God will give you the reward.
10	S	Our task can never be completed here.
11	S	Our eyes must ever be directed to what still remains unfinished of the Divine purpose in us.
12	M	I believe that we shall live through all the eternities that are before us, growing wiser, nobler, stronger, greater.
13	Tu	We have an inexhaustible Saviour to absorb into our hearts.
14	W	Our word is not "it may be." but "it will be."
15	Th	We have a certainty, not a possibility or a probability, for our hope.
16	F	If little light comes from a Christian character, little light comes into it.
17	S	Spirits that dwell with Christ become Christ-like.
18	S	Let love draw you instead of duty driving you.
19	M	Let fellowship with Christ elevate you, instead of seeking to struggle up the steeps on hands and knees.
20	Tu	Live in the sight of your Lord and catch His spirit.
21	W	Sin misses its own aim of happiness.
22	Th	Scripture morality is something much deeper than prohibitions.
23	F	All paths lead to Heaven.
24	S	Thank God for failures, for disappointments, for hopes unfulfilled.
25	S	Work for God is the perpetuation of joy in God.
26	M	The resemblance to His character should breathe forth from our whole being.
27	Tu	If we are to live for Christ we must live in Christ.
28	W	For others our duty is the widest charity; for ourselves the most careful watchfulness.
29	Th	He is more than example, He is Redeemer.
30	F	The perfect life of the dead in Christ has but one phase—youth.
31	S	It is easier to be always childish than to be always childlike.

—*British Weekly Calendar.*

"Mamma," said little Elsie, looking up from her Sunday School book, "there's one thing I can't understand about Adam and Eve." "What is it, dear?" asked her mother. "I know where their meat and vegetables came from," said Elsie, "but where in the world did they buy their groceries?"

The Ecclesiastical Year—March.

By Rev. G. B. F. Hallock, D. D.

LENTEN EVANGELISM.

The Lenten season has of late years—owiug to the special emphasis placed upon it by some branches of the church, and the resulting temporary staying of the tide of worldliness and frivolity at that time—proved peculiarly favorable to the promotion of religious interest. Its connection with the death and resurrection of our Lord, increasingly recognized in all branches of the church, would seem to make it a most opportune time for the quickening of Christians for spiritual life and service, and for seeking earnestly the conversion of the unsaved.

THIRTEEN REVIVAL ESSENTIALS.

In all the leaders and in all the workers there should be :

1. A holy spirit. This is vital. It reaches to the motives for action. This work must be undertaken solely for the glory of God.

2. A forbearing spirit. Do not criticise the absent. Do not find fault with those who are in attendance. Be thankful that so many are present. Do not scold sinners.

3. A praying spirit. Do not say any prayers. Pray often, and in secret. Secure the spirit of prayer. Do not grudge the time spent on your knees.

4. A working spirit. This will prepare a new message for every night. It will send you out after the man who needs you the most. It will fill you with energy, push, fire, and zeal.

5. A self-denying spirit. Deny yourself all things, everything that may hinder you or divert your mind from the one work of the hour. Fasting will help.

6. A burdened spirit. Only when Zion travails are souls born into the kingdom.

7. A persevering spirit. Set your stakes and stay by them. Never give up. The Lord is never defeated.

8. A trusting spirit. Take God at his word. Take a promise, comply with the conditions, and then expect its fulfillment.

9. A bold spirit. Describe sin as it is, and sins as they are. Call things by their right names. Do not gloss. Tell the truth. Set forth the great doctrines of sin, punishment, regeneration, sanctification. Proclaim the law until men are pricked in their consciences. Do not flinch. Do not cringe. Do not compromise. Have a holy confidence in the truth you preach. So declare it that men will believe that you believe it. You are God's ambassador. Deliver the message as he gave it to you. Let him have a chance to use his own power in that message.

10. A persuasive spirit. Beg, exhort, entreat, with every art and device at your command. Study to find a way to the sinner's heart. Hold up Jesus as the mighty Saviour. Persuade your fellow-men to accept him. Do not argue nor waste time where there is no conviction. Do not try to do the work of the Holy Spirit, which is to give conviction to men. But exhort and persuade.

11. A loving spirit. Look at your fellowman as you do at your own brother. Love him as you do your own. See how sin has injured and defaced him. He is a wreck because of being overcome by the devil. Think of the end if he be not rescued. Help him up and out. He is blind and cannot see. Be eyes to him. Be will for him. In some way make him believe that you love him.

12. A praiseful spirit. Praise the Lord for the victory that is to be. Shout before you can see. Shout in faith. Do not make a shout; but if the Lord gives you a shout, let it out.

13. Over all, above all, and in all, one must have the Holy Spirit. Do not forget that the Holy Spirit must have a holy spirit with which to abide.—Henry W. Bennett, D. D.

PRE-REVIVAL WORK.

We have read somewhere of a small engine in a battleship whose sole duty was to start the main engines going. Without it the powerful machinery that moved the vessel could with difficulty begin its task, if it could do so at all, yet when once started it could accomplish easily all that was expected of it. Now, there are some churches that expect to have a revival simply by having the announcement made some Sunday morning that the special meetings will begin, and then gathering the faithful attendants together at the appointed time, and beginning.

Sometimes a revival may result, as fish are sometimes caught in unpromising places, but such utter lack of preparation should prevent murmurings over the mysterious ways of Providence, if total failure results. "God moves in a mysterious way," it is true, and one of his mysterious ways is that, in the matter of soul saving, he has chosen to use men and women as his instruments.

But this does not mean that they are to be so utterly without will or thought of their own that they must do nothing but vacantly wait to see how the Lord will use them. In every community there is abundant material for the soul winner to work upon, but he must be prepared by consecration, by prayer, by the Word, by the outpouring of the Spirit, to deal with the situation, and so must be that church that hopes for a revival.

We had a letter the other day from a Christian worker of national reputation, in which he referred to a prospective visit to a certain place that he might help prepare for the coming of an evangelist later. Evidently Christians there have perceived how to go about a revival; they are going to get the church ready.—*Union Gospel News.*

THE KIND OF REVIVAL NEEDED.

The impression is prevalent throughout Christendom that the pressing need of the church is a downright, old-fashioned, Holy Ghost revival. The characteristics of such a revival are given by an exchange, as follows:

1. A revival that begins personally in the hearts of the pastors and the members of the church.

2. A revival in the thoughtful, honest, prayerful reading of the Bible.

3. A revival that will rebuild the broken-down family altars and keep burning thereon the fire of daily, devout worship.

4. A revival that will make all members of the church profoundly solicitous for the salvation of their neighbors.

5. A revival that will cause all members of the church to labor personally with their neighbors to bring them to Christ.

6. A revival that will enable every church member to say from the heart, "I was glad when they said unto me, Let us go up to the house of the Lord."

7. A revival that will make it a pleasure to the members to live right up to the spirit of the vows they took upon themselves when they joined the church.

A revival that will meet these conditions will not fall far short of being a genuine, old-fashioned, Holy Ghost revival. God is ready. Let us have it.—*World Evangel.*

REVIVAL PLEDGE CARD.

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

During the next two months, I will accept whatever opportunities God may bring to me, of doing personal work, and I will try to win my unsaved friends and acquaintances to the Love and Confession of my Master, the Lord Jesus Christ.

(Name) .....

(Adress) .....

"And he brought him to Jesus."

THE SUMMONS TO SERVE.

"Come now, therefore, and I will send thee unto Pharaoh. . . . Who am I that I should go unto Pharaoh? . . . Certainly I will be with thee."—Exod. 3:10-12.

Two things must have astonished Moses—an extraordinary sight and a startling summons. That burning bush which was not consumed was something so utterly at variance with all experience that it filled him with amazement and awe. But more astonishing still was that wonderful commission, "Come, now, therefore, and I will send thee unto Pharoah." It is no wonder that Moses shrank exceedingly from that strange commission, that he felt utterly incompetent to discharge it. Yet was he fitted, far better than any other living man, for that great task. We see the application of this passage to ourselves when we consider—

I. God's summons to serve. Though God does not call us to such high tasks as that to which Moses was called, yet he does send us all forth to noble service. He says to us, Go, bear witness of me in an ungodly world; constrain the thoughtless to think of me; make known to the ignorant the truth and grace of the Gospel.

II. Our sense of insufficiency. "Who am I?" said Moses; and we say, Who are we that we should undertake this high and noble task?

1. That we should take Christ's name upon us and represent him in the world; that we should undertake to live a Christian life and illustrate his truth. Are we able to do that in such a world as this? Can we venture to "walk even as he walked," our holy, sinless Lord?

2. That we should undertake some serious work for Christ and for man. Our sense of insufficiency arrests us; it silences us as we are about to say, "Lord, here are we, send us."

III. Our unrecognized capacity. Moses proved to be perfectly fitted to accomplish the task for which he thought himself so unequal. He had in himself capacities of which he was then ignorant, and he had in God a divine resource on which he did not for the moment reckon.

1. Our fitness to bear Christ's name. We may be feeble, and even faulty, but there are two things which qualify us to do this. (1) Decision for Christ; the fact that we are no longer against him, or indifferent to him, or undecided about him, but fully resolved to follow and to serve him. (2) Such trust in God as will manifest itself in daily prayer for his sustaining help.

2. Our preparedness to engage in some serious work for him. We may be very diffident in spirit, sensible of our limitations; we may be unendowed with any great qualities, mental or spiritual. Yet are we qualified to do such excellent work for our Master if we possess these three things which are open to us all to acquire: (1) A loving spirit. (2) An understanding and appreciation of the truth as it is in Christ, the distinctive truth of the Gospel. (3) Patient, prayerful endeavor. —Author Unknown.

AT THE DOOR.

"And all the city was gathered together at the door."—Mark 1:33.

"I am the Door."—John 10:9.

I. This Gathering.

1. Who composed this gathering? "All the city." "It takes all in all sorts," etc. Sick, well, friends.

2. They were the neighbors of Jesus. Who is our neighbor?

3. They were the citizens of the most highly favored city. Privileges of Capernaum.

II. The place of this gathering.

1. A strange place for such a gathering. At

the door of a private house. Peter's mother-in-law's house.

2. Still it was a good place for any gathering. Jesus was inside!

3. Yet it was a poor place after all, for a gathering, Only at the door! "Outsiders" and "Insiders."

III. Why was that gathering at that place?

1. To see Jesus!

2. To hear Jesus!

3. To be blessed by Jesus.

IV. Some practical thoughts from the union of these texts.

1. All men are looking for this door! There is a universal need, desire, effort to get salvation.

2. Many men never see this Door! The multitudes in heathendom. How sad their condition. Some won't look.

3. Some men see this door, but won't enter it! Who they are. Awful responsibility. Jesus came on earth to be the Door. Where can we find him? You are at the door just now?—Author Unknown.

DECISION.

A young friend of mine, and a fellow-student at Princeton Seminary, told us that when he was at college he went into his room one day and locked the door, and determined to stay there until he had found reconciliation with God. It was "now or never" with him. He prayed for mercy and pardon, and grasped that promise, "Him that cometh to me I will in no wise cast out." The next morning he was calm; everything began to look new to him. Calling on a college mate, he urged him to repent also and receive Christ. Every hour his joy increased and hope brightened. He rose in the college prayer-meeting, and exhorted his comrades to give themselves to Jesus. Several of the students were converted under his eager, strenuous, lightning-like appeals. As soon as he made a clean break with sin and grasped hold of Christ, the thing was done. He had begun to live. Charles G. Finney's conversion was very similar to this. That struggle "in the woods" which he describes in his auto-biography, ended in a full surrender to the Saviour.—Rev. T. L. Cuyler, D. D.

DANGER OF PROCRASTINATION.

There was in a certain place a faithful pastor, who had a neighbor for whom he often prayed. This neighbor had some fine traits of character. He was a moral man, and seemed to be "not far from the kingdom of God." At times he seemed ready to say to his pastor, "Almost thou persuadest me to be a Christian." But like Felix, said, "Go thy way for this time." It was always "To-morrow, to-morrow."

One day the minister heard that his neighbor was very sick. "What if he dies in his present state?" thought the minister. "I must go and see him." Accordingly he called, and after a while said: "Do you think that you have made your peace with God? Should God see proper now to take you away, are you ready to go?" "Oh, sir." said the sick man, "I am in agony. I cannot talk to you now. Please call again." "When shall I call?" "To-morrow," said the sick man. The faithful man of God retired.

The next day he called again. The man was delirious now, and spoke in broken sentences, incoherently. The wife of the sick man exclaimed, "Oh, my dear pastor, won't you pray for my husband?" The prayer was offered, and the minister, taking the hand of his neighbor, said: "My dear friend, good-by." But there was no response, the sick man knew nothing that had taken place.

As the minister was retiring, the wife asked him to call again the next day.

The next morning he called again. He was told that the physician said that the crisis had come, and the slightest excitement might prove fatal; but if the patient revived he might be seen on the morrow.

The next morning the minister went early. When the door opened, "Oh, sir," exclaimed the servant, "he is dead!" "He died this morning at four o'clock." "God have mercy"—the minister was about to say, but it flashed upon him, "It is too late now."—Rev. Daniel Baker, D. D.

THE WORKER.

1. Be right with God.

2. Be exceedingly gentle.

3. Watch for opportunities.

4. Never detain a person against his will.

5. When possible deal with the inquirer alone.

6. Do not allow yourself to be drawn into an argument.

7. Avoid giving too much of your own experience; possibly no two may have the same experience.

THE INQUIRER.

1. Must depend entirely upon Christ for salvation.

2. Use your own Bible, and have inquirers read for themselves.

3. Tell them they must give up every known sin.

4. Must openly confess Christ.

5. Have inquirers pray for themselves.

6. If possible and wise, have the person kneel when you pray. Never make a long prayer.—Rev. W. A. Sunday.

NOW OR NEVER.

Last year I was addressing a little company of young men, of whom half a dozen were unconverted. I urged upon these an immediate acceptance of Jesus Christ. One of the group—the son of a church elder—decided for Christ, and came out openly for him at the approaching communion-

season. A few days afterwards, by the fall of an elevator in his place of business, he was dashed into eternity. Upon the pivot of a few moments of prompt decision, would seemed to have hinged his endless destiny.

As it proved, that young man by his prompt surrender to Christ, was getting ready to die. But it is still more important to get ready to live. A merchant in my congregation who had been very godless, came into my study one day about noon, and with much agitation said to me, "The Spirit of God it striving with me, and I have not gone over to my business to-day; I am staying home to settle the business of the salvation of my soul; I have settled it." It was "now or never" with him, as he regarded it. For many years he served Christ with great enthusiasm and usefulness, and is now in heaven.

Nearly all the cases of conversion in the New Testament, have this same strenuousness and straightforwardness about them. There is no trifling, no pottering, no hesitation. The fishermen of Gennesaret when called, drop their nets, and straightway follow Jesus. Zaccheus, the Ethiopian treasurer, the Philippian jailer, the three thousand converts under Peter's pungent sermon, all experienced a sudden conversion. They went by the word Now, and eagerly embraced their opportunity. Delay might have been fatal with all of them.

Just here is the egregious mistake which tens of thousands are making. They are often almost persuaded to accept Christ; they procrastinate only to grow weaker and worse; they wait for something that has not come, and never will; they fool with the momentous question of their salvation, and grieve the Holy Spirit. Sometimes they expect to become Christians. But, my hesitating friend, unless you come up to this point, "It is now or never, and I decide now," you will in all probability be lost. Much of your life is lost at any rate. Nor will you save the rest of it, unless you promptly seek Christ, and seek him not with half your heart, but with your whole soul.—Rev. T. L. Cuyler, D. D.

PROCRASTINATION.

It is a snowy day, and some boys have put a few bricks together, making a sort of square box of them; they have set up one on edge on a piece of stick, and have scattered under it a few crumbs. Here comes a robin, and he picks up a crumb or two, and while he is feeding, down comes the brick! "I did not wait long," says the robin, "but I am caught! I did not wait long, but I cannot get out! I did not wait long, but I have lost my liberty! I did not wait long, but it may be I shall lose my life." Ah! little Robin, thou shalt be a preacher to some here. They have gone a little into sin and they are inclined tonight to wait a little while. Take care that this is not your dolorous note one of these days, "I did not wait long, but Satan has caught me in his trap! I did not wait long, but I waited too long! I did not wait long, but I lost my soul forever!" God grant that this may not be your lot.—Charles Spurgeon.

SOUL-WINNING.

In the town of Stroudsburg, Pennsylvania, a little girl attended a revival and gave her heart to Jesus. She went home and asked her mother if she might join the church, and her worldly mother would not consent. The child said, "The preacher told me I must accept Jesus; and if I accept Jesus I am a Christian and ought to join the church." She lovingly persisted until the mother finally consented to let the child unite with the church.

"And now," said the little girl, "would it look well for me to join the church while mother stays away? Won't you accept Jesus? Then, you, too, will be a Christian." The mother and child knelt together, and the mother surrendered herself to the Lord. That evening both mother and child persuaded the father to go to church, and the next Sunday the whole family stood up and confessed Jesus. "A little child shall lead them."

God needs all sorts of people as soul-winners. Where one fails, another will succeed. It took four men to bring one paralytic to Chirst.

Several miles above Milton, Pennsylvania, when the ice was breaking up, a farmer got into one of his boats purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with all speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet all the way across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he siezed the nearest one, was drawn up, and saved.

Now, one rope might have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it, but if the business man will hang out ropes, and you young men and women, mothers and wives, hang out ropes, sinners will certainly be saved.—Rev. A. C. Dixon, D. D.

"Ah, parson, I wish I could carry my gold with me," said a dying man to his pastor. "It might melt," was the consoling answer.

MARSHALL FIELD AND A BOY.

In the winter of 1872-73, says the Ram's Horn, a boy of thirteen years of age had charge of the doll department of Field, Leiter & Co. The day before Christmas a gentleman inquired the prices of certain goods at the counter, and this boy did his best to convince the gentleman that he ought to have an assortment of those dolls for Christmas presents for his little friends, and he bought quite a bill.

After the hour for closing, the boy salesman was called to the office of the superintendent, where he was reprimanded for some little infractions of the rules during the day, and after the reprimand the superintendent said: "Notwithstanding, you have attracted the attention of Mr. Field. You did not know it, but you made your last sale to Mashall Field, and he has left this envelope for you. You are not to open it until you get home, and the first Monday after the holidays you are to call at his office."

The little fellow was much delighted and surprised. The envelope contained a new ten dollar bill, which was very welcome, as his salary of $3.50 a week was needed to help support a family in straitened circumstances. On Monday after the holidays the little fellow called at the office of Mr. Field.

Mr. Field was signing checks and told the boy to blot them as he signed them, and while this work was going on he asked him all sorts of questions as to his family, his school privileges, how long he had been in the house and what he had done, and at the end of the half hour he said: "My boy, you need more schooling; you say you have not been to school since you were nine years old, and if you stay in this store you must know something. I will send you to school the rest of this winter until May, pay your tuition and your wages, and you report every Monday morning as to your progress. You need a suit of clothes. Go and get what you want and bring the bill to me."

To the school this boy went and stayed until the May following. Every Monday morning he reported to Mr. Field, visited, blotted checks, and received the amount of his former wages. The one who relates this personal experience adds: "These weekly talks with that man are treasures in the boy's memory. The boy found later that the dry goods business did not agree with his health; so at the suggestion of Mr. Field, he sought other work which did not endanger his health. Thirty-two years have passed away. That boy is now a pastor, and somehow feels that the influence of this great man's life and words has meant for him about everything in the way of incentive and opportunity."

CHURCH STATISTICS.

Reproduced from the New York Christian Advocate.

These statistics are for the United States only, not including missions in foreign lands. The net gains of all denominations in the United States during 1905 were 1815 ministers, 1636 churches and 519,155 members. The Roman Catholic church reports 10,785,496 members, a gain of 192,122, by far the largest denomination in the United States. But it must be noted that the Roman Catholic figures are not those of an actual count, as are the Protestant numbers, but an estimate based on the "vital statistics" for the year. Next to the Roman Catholic Church, comes the Methodist Episcopal with 2,910,799 members. It is curious, however, that the Methodist Episcopal Church has 17,400 ministers to 14,000 Catholic priests, and 27,300 churches to 11,500 Catholic churches. Methodists of all kinds gained about 102,000; Baptists of all names, 72,667; all Presbyterians, 26,174; the Protestant Episcopal church, 19,203; and the Lutherans, 51,580. The proposed union between the Presbyterian Church (North) and the Cumberland Presbyterian Church has been approved by their authorities. This union will make a body of 9,098 ministers, 10,708 churches, and 1,273,759 communicants in the United States.

TABLE II.

DENOMINATIONS.	SUMMARY FOR 1905.			NET GAINS FOR 1905.		
	MINISTERS.	CHURCHES.	COMMUNICANTS.	MINISTERS.	CHURCHES.	COMMUNICANTS.
Adventists (6 bodies)	1,505	2,459	64,437	85	75	8,019
Baptists (18 bodies)	37,091	52,819	4,974,077	91	176	72,667
Brethren (3 bodies)	132	88	4,230	6	(23)	794
Brethren (River) (3 bodies)		314	6,001			
Catholic Apostolic	14,104	11,027	10,913,251	170	133	192,122
Catholic Apostolic	98	10	1,491			
Chinese Temple		47				
Christadelphians		57				
Christian Scientists	1,316	1,800	100,000			
Christian Catholic (Dowie)	101	110	[illegible]			
Christian Missionary Association	15	15	1,251			
Christians (Disciples)	1,233	611	71,111	19	7	7,641
Church of God (Winebrennarian)	473	697	30,300	15	17	2,500
Church of the New Jerusalem	103	103	6,057		6	25
Communistic Societies (6 bodies)		7	1,384			
Congregationalists	6,059	8,059	697,943	79	79	13,331
Disciples of Christ	6,413	11,093	1,233,284			
Dunkards (4 bodies)	2,186	1,126	118,311	(20)	13	2,117
Evangelical (9 bodies)	1,443	2,046	166,276	38	38	6,000
Friends (4 bodies)	1,412	1,075	120,415	(69)	(8)	3,350
Friends of the Temple	6	6	800			
German Evangelical Protestant	102	155	20,000			
German Evangelical Synod	650	1,221	222,223	8	1	9,250
Jews (2 bodies)	201	270	143,000			
Latter Day Saints (5 bodies)	1,500	1,326	244,247			977
Lutherans (8 bodies)	7,265	13,275	1,541,346	114	270	51,580
Swedish Evangelical Mission Covenant	301	307	33,400			
Mennonites (12 bodies)	1,211	795	61,008	11	9	55
Methodists (17 bodies)	40,276	58,056	6,466,915	429	553	101,693
Moravians	103	117	16,363	1		665
Presbyterians (12 bodies)	19,980	19,708	1,729,871	98	(39)	26,178
Protestant (1 united 2 bodies)	1,201	1,251	227,127	18		19,203
Reformed (3 bodies)	1,705	2,526	403,023	(21)	31	4,451
Salvation Army	2,779	966	28,300	1,108	53	8,491
Schwenkfeldians	9	7	600			
Seventh Day Baptists	97	80	911			
Society for Ethical Culture		4	1,500			
Spiritualists		224	45,000			
Theosophical Society		20	2,000			
United Brethren (3 bodies)	2,162	4,407	374,013	(19)	(39)	1,035
Unitarians	541	489	71,000	23	3	
Universalists	727	665	53,641		26	(250)
Independents (2 bodies)	54	156	14,126			
Grand total for 1905	154,300	201,026	34,048,445	1,815	1,636	519,155
Grand total for 1904	152,575	199,979	33,529,290	2,136	2,094	498,857

TABLE III.
ORDER OF DENOMINATIONS.

DENOMINATIONS.	RANK IN 1905.	COMMUNICANTS.	RANK IN 1905.	COMMUNICANTS.
Roman Catholic	1	10,785,496	1	[illegible]
Methodist Episcopal	2	2,910,799	2	1,[illegible]
Regular Baptist (South)	3	1,981,729	4	1,[illegible]
Regular Baptist (Colored)	4	1,720,269	5	1,[illegible]
Methodist Episcopal, South	5	1,760,014	3	2,[illegible]
Disciples of Christ	7	1,233,284	8	611,[illegible]
Presbyterian (Northern)	6	1,267,273	7	1,[illegible]
Regular Baptist (North)	8	1,073,583	6	909,[illegible]
African Methodist Episcopal	9	542,080	11	480,[illegible]
Protestant Episcopal	10	817,945	9	539,[illegible]
Congregationalists	11	697,943	10	518,[illegible]
Lutheran Synodical Conference	12	667,947	13	397,[illegible]
German Evangelical Synod of North America	13	599,905	14	349,[illegible]
Lutheran Synod of Ohio	14	470,313	18	404,[illegible]
Latter-Day Saints	15	300,000	22	144,[illegible]
Presbyterian (German)	16	290,000	23	200,[illegible]
United Brethren	17	285,695	19	202,[illegible]
Presbyterian (Southern)	18	284,000	15	179,[illegible]
Lutheran General Synod	19	278,436	17	187,[illegible]
German Evangelical Synod	20	222,223	20	139,[illegible]
Colored Methodist Episcopal	21	214,967	29	130,[illegible]
Cumberland Presbyterian	22	210,000	16	179,[illegible]
Methodist Protestant	23	192,804	28	141,[illegible]
United Norwegian Lutheran	24	181,000	26	119,[illegible]
Primitive Baptist	25	168,000	24	121,[illegible]
United Presbyterian	26	128,000	27	94,[illegible]
Reformed (Dutch)	27	115,000	27	90,[illegible]
Christian Connection	28	107,807	29	90,[illegible]

TABLE IV.
ORDER OF DENOMINATIONAL FAMILIES.

DENOMINATIONAL FAMILIES.	RANK IN 1905.	COMMUNICANTS.	RANK IN 1900.	COMMUNICANTS.
Catholic	1	10,785,251	1	7,527,871
Methodist	2	6,466,915	2	5,365,394
Baptist	3	4,974,077	3	4,071,451
Lutheran	4	1,961,660	5	1,511,072
Presbyterian	5	1,729,871	4	1,476,954
Episcopal	6	817,945	6	540,509
Reformed	7	403,023	7	313,456
Latter Day Saints	8	244,247	8	166,125
United Brethren	9	374,013	9	240,991
Evangelical Bodies	12	190,975	10	183,713
Jewish	11	143,000	11	130,000
Friends	13	121,415	12	127,208
Dunkards	14	118,311	13	75,776
Adventists	15	95,437	14	66,641
Miscellaneous	16	81,066	15	41,541

TABLE I

DENOMINATIONS	STATISTICS OF THE CHURCHES IN 1905 IN THE UNITED STATES ONLY. MINISTERS	CHURCHES	COMMUNICANTS	GAINS OF THE CHURCHES IN 1905 IN THE UNITED STATES ONLY. MINISTERS	CHURCHES	COMMUNICANTS
Adventists						
1 [illegible]	38	43	1,147			
2 Advent Christians	665	681	30,000			
3 Seventh Day	486	1,707	60,471	15	73	3,919
4 Church of God	10	20	662			
5 [illegible] Advent Union	60	58	3,000	...	...	
6 Primitive Church in Jesus Christ	34	95	2,872	...	...	
Total Adventists	1,293	2,603	98,457	15	79	3,919
Baptists						
1 [illegible] North	7,735	9,172	1,073,833	39	48	4,564
2 [illegible] South	12,239	20,450	1,962,727	6	94	94,691
3 [illegible] Colored	11,562	16,556	1,720,000	445	596	42,755
4 [illegible]	8	12	800	...	...	...
5 [illegible]	101	97	8,775	d53	...	d66
6 [illegible]	1,545	1,545	98,232	...	...	...
7 [illegible]	130	167	12,000	...	...	...
8 [illegible]	453	550	30,000	10	55	3,031
9 [illegible]	118	168	6,670	...	...	...
10 [illegible]	95	204	13,329	...	...	...
11 [illegible] Church of Christ	80	132	8,254	...	...	...
12 [illegible]	2,500	3,500	130,000	...	...	...
13 [illegible] Free Will Predestinarian	600	475	12,851	...	...	...
Total Baptists	37,061	52,949	4,924,047	91	176	72,067
Brethren						
1 [illegible]	130	83	3,000	6	d23	734
2 [illegible]	5	8	314	...	...	...
3 [illegible]	20	35	825	...	...	...
Total River Brethren	157	85	4,139	6	d25	734
Brethren						
1 [illegible]	...	109	2,289	...	...	...
2 [illegible]	...	88	2,119	...	...	...
3 [illegible]	...	86	1,245	...	...	...
4 [illegible]	...	31	718	...	...	...
Total Plymouth Brethren	314	314	6,931	...	...	...
Catholic						
1 [illegible]	15,996	11,530	10,280,496	17	231	192,922
2 [illegible]	53	41	12,850	...	...	...
3 [illegible]	40	31	7,000	...	...	...
4 [illegible]	8	9	1,240	...	...	...
5 [illegible]	5	4	15,000	...	...	...
6 [illegible]	15	21	3,500	...	...	...
7 [illegible]	3	2	425	...	...	...
8 [illegible]	6	4	1,750	d1	...	150
Total Catholics	14,104	11,637	10,015,251	139	132	192,272
Christians						
1 [illegible]	95	70	1,491	...	...	...
2 [illegible]	...	47	...	...	...	...
3 [illegible]	...	61	1,277	...	...	...
4 [illegible]	1,348	1,340	101,597	...	...	...
5 [illegible]	104	116	40,000	...	...	...
6 [illegible]	30	13	754	...	...	...
7 [illegible]	1,225	611	71,114	10	...	7,141
8 [illegible]	478	500	36,500	15	10	1,500
9 [illegible]	135	140	8,067	6	6	89
10 [illegible]	...	15	1,000	...	...	...
11 [illegible]	...	1	1,700	...	...	...
12 [illegible]	...	1	8	...	...	...
13 [illegible] Armenian Ecclesiastical	...	4	235	...	...	...
14 [illegible]	...	1	80	...	...	...
Total Christians	...	22	3,084	...	...	...
Congregationalists	6,020	5,998	697,042	10	15	15,521
Disciples	6,075	11,033	1,255,294	d160	d55	1,428
Dunkards						
1 [illegible]	2,685	909	98,000	d92	...	2,000
2 [illegible]	214	75	4,000	...	...	...
3 [illegible]	284	157	14,117	...	14	d683
4 [illegible]	5	6	194	...	...	...
Total Dunkards	3,186	1,148	116,311	d92	14	2,117
Episcopalians						
1 Episcopal Association	941	1,551	96,854	25	d5	436
2 [illegible] Episcopal	510	604	67,115	3	d3	1,393
Total Episcopalians	1,451	2,155	163,969	28	d8	2,209
Evangelicals						
1 [illegible]	1,248	831	96,150	d63	...	3,350
2 [illegible]	115	185	4,700	...	...	...
3 [illegible]	28	25	4,400	...	...	...
4 [illegible]	1	6	250	...	...	...
Total Evangelicals	1,392	1,047	105,495	d63	...	3,350
Free Thought	100	4	400	...	...	...
German Evangelical Protestant	100	155	20,000	...	...	...
German Methodist	196	1,721	225,000	8	1	5,839
Jews						
1 Orthodox	15	24	82,000	...	...	...
2 Reformed	10	250	81,000	...	...	...
Total Jews	25	274	163,000	...	...	...
Latter Day Saints						
1 [illegible]	200	700	300,000	...	...	...
2 Reorganized Church	200	247	41,241	...	...	207
Total Mormons	400	947	341,241	...	...	207

*Estimate, figures for [illegible] not [illegible]

TABLE I.—Continued

DENOMINATIONS.	STATISTICS OF THE CHURCHES IN 1905 IN THE UNITED STATES ONLY. MINISTERS	CHURCHES	COMMUNICANTS	GAINS OF THE CHURCHES IN 1905 IN THE UNITED STATES ONLY. MINISTERS	CHURCHES	COMMUNICANTS.
Lutherans						
1 General Synod	1,393	1,607	226,436	10	13	4,903
2 United Synod, South	228	450	48,703	7	45	2,461
3 General Council	1,464	2,071	378,379	32	55	7,711
4 Synodical Conference	2,362	3,327	596,647	26	113	21,657
5 United Norwegian	695	1,389	151,909	31	9	7,905
(*Independent Synods.*)						
6 Ohio	517	684	97,232	d1	...	...
7 Buffalo	97	40	5,255	1	16	d283
8 Hauge's	109	375	38,353	...	...	933
9 Brelsen's	7	30	1,550	...	...	...
10 Texas	11	19	3,000	d3	d1	d100
11 Iowa	473	393	90,589	...	...	...
12 Norwegian	333	397	80,970	17	20	2,464
13 Merican, etc	38	55	6,768	...	...	...
14 Danish in America	62	111	10,170	9	d16	2,170
15 Icelandic	10	37	3,785	...	...	...
16 Immanuel	15	14	3,000	d1	...	d300
17 Finnish (Finnish)	22	32	11,149	...	...	d3,000
18 Norwegian Free	140	447	41,400	...	27	...
19 Danish United	98	147	9,268	...	...	...
20 Slovakian	13	24	6,500	3	3	3,000
21 English National	19	41	6,000	...	d1	1,000
22 Finnish Apostolic	17	65	5,000	7	50	2,000
Independent Congregations	83	300	23,000	d2	...	...
Total Lutherans	7,585	13,373	1,841,346	114	379	51,580
Swedish Evangelical Mission Covenant	291	307	38,400	...	...	...
Mennonites						
1 Mennonite	430	380	38,169	...	...	...
2 Brudenhof	9	5	332	...	...	...
3 Amish	290	196	13,589	...	...	...
4 Old Amish	75	25	2,438	...	...	...
5 Apostolic	3	3	209	...	...	...
6 Reformed	43	34	1,980	...	...	...
7 General Conference	140	77	10,683	...	...	...
8 Church of God in Christ	18	18	640	...	...	...
9 Old Wisler	17	15	603	...	...	...
10 Brudenhof Conference	45	17	3,033	...	...	...
11 Defenseless	30	11	1,195	...	...	...
12 Brethren in Christ	136	147	3,724	11	9	93
Total Mennonites	1,211	766	61,048	11	9	93
Methodists						
1 Methodist Episcopal	17,469	27,340	2,010,779	331	219	62,847
2 African American Methodist Episcopal	838	953	18,500	d63	80	1,900
3 African Methodist Episcopal	6,150	5,331	848,023	...	...	...
4 African Union Methodist Protestant	123	90	3,887	3	4	200
5 African Methodist Episcopal Zion	3,060	3,161	509,305	258	111	9,315
6 Methodist Protestant	1,351	2,269	182,594	...	...	...
7 Wesleyan Methodist	402	585	17,909	d112	32	400
8 Methodist Episcopal South	6,616	15,309	1,593,014	78	99	25,103
9 Congregational Methodist	415	426	24,000	...	...	...
10 Colored Methodist Episcopal	5	5	318	...	...	...
11 New Connexion Methodist	236	417	4,022	...	...	...
12 Zion Union Apostolic	30	32	2,046	...	...	...
13 Colored Methodist Episcopal	2,299	3,376	214,987	10	3	3,169
14 Primitive	74	100	6,976	d23	...	d24
15 Free Methodist	1,044	1,063	30,271	22	47	612
16 Independent Methodist	8	15	2,500	...	...	...
17 Evangelical Missionary	72	47	2,014	...	...	...
Total Methodists	40,378	58,629	6,420,815	492	535	101,892
Moravians	123	137	16,982	2	1	355
Presbyterians						
1 Northern	7,595	7,786	1,087,973	48	57	18,801
2 Cumberland	1,572	3,032	185,786	d77	d64	d3 8
3 Cumberland (Colored)	388	508	42,000	...	...	...
4 West Coast Mexican	178	178	11,939	...	...	...
5 United	905	893	123,951	9	d125	12,1
6 Reformed	1,357	2,139	246,789	19	47	6,781
7 Associate	72	81	1,063	...	...	...
8 Associate Reformed, South	96	136	12,188	...	...	...
9 Reformed (Dutch)	129	108	9,096	3	d11	d21
10 Reformed (General Synod)	30	30	4,095	d3	d3	d14
11 Reformed (Covenanted)	1	1	90	...	...	...
12 Reformed in the United States and Canada	...	1	420	d1	...	d150
Total Presbyterians	12,956	15,702	1,753,571	98	599	29,174
Protestant Episcopal						
1 Protestant Episcopal	5,198	7,146	817,845	70	219	19,203
2 Reformed Episcopal	101	78	9,283	...	...	...
Total Protestant Episcopal	5,299	7,224	827,127	70	219	19,203
Reformed						
1 Reformed Dutch	704	632	116,968	d19	d3	1,348
2 Reformed Germany	1,151	1,253	104,031	d9	2	917
3 Christian Reformed	115	104	23,433	4	d1	1,156
Total Reformed	1,970	2,596	405,023	d4	d4	4,021
Salvation Army	3,775	993	25,500	91,406	222	3,491
Schwenkfelders	4	7	900	...	...	...
Social Brethren	17	20	913	...	...	...
Society for Ethical Culture	...	1	1,300	...	...	...
Spiritualists	...	344	45,000	...	...	...
Theosophical Society	...	69	2,963	...	...	274
United Brethren						
1 United Brethren	1,881	3,307	253,835	d59	d51	3,404
2 United Brethren in Christ, Old Constitution	...	50	18,917	d128	28	d3,571
Total United Brethren	2,189	4,467	274,012	d187	d23	1,843
Universalists	542	479	71,000	d8	3	...
Unitarians	725	905	53,000	...	96	2,500
Miscellaneous organizations	54	156	14,176	...	...	...
Grand Total in 1905	134,199	214,608	27,748,445	1,815	1,866	311,155
Grand Total in 1904	132,384	199,979	26,629,290	1,196	2,624	308,852

Sermon Department.

ETERNAL ATONEMENT.

The last Sermon Written by Roswell D. Hitchcock.

[When I was compiling "The one hundred best sermons of the Century," Frank W. Gunsaulus recommended Hitchcock's sermon on The Eternal Atonement, the sermon from which his book of sermons received its name. But the publishers were not at liberty to allow its use at that time, but after several requests finally permitted its use in Current Anecdotes. It is an excellent example of a class of preaching that is passing away, earnest and spiritual, and thought provoking, but with no effort to arrest the attention or arouse interest in the careless or thoughtless listener. The explicit mention of besetting sins by their several names is an example that might be followed by present-day preachers.—Editor.]

Roswell Dwight Hitchcock was born in Maine, in 1817. He was educated at Amherst and Andover. In 1845, he became pastor of a Congregational church of Exeter, N. H. In 1852, he left the pastorate for Collins professorship of natural and revealed religion at Bowdoin, and three years after became professor of church history in Union theological seminary, of which he was elected president in 1880. He spent a year studying in Germany in early life, and later visited Italy and Greece, and in 1869, spent some time in exploring Egypt, Sinai and Palestine. His personal knowledge of the Holy Land gave great interest to his lectures on church history. In 1871, he was elected president of the AmericanPalestine exploration society, and in 1880 vice-president of the American geographical society.

He died June 16, 1887. Some years before his death, Dr. Hitchcock destroyed most of his manuscripts, preserving about thirty of his sermons, in "which were embodied the truths on which he loved to dwell, and which were the foundation of his own religious life."

[From "Eternal Atonement," Copyrighted 1888 by Charles Scribner's Sons, New York.]

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:8; Psalm 72.

My subject is the Lamb slain from the foundation of the world. My text is Rev. 13:8, the precise import of which is disputed; and I will therefore give you the rival renderings. As we have been used to it in the Authorized Version, it reads: "Written in the book of life of the Lamb slain from the foundation of the world." The Anglican Revisers, following the lead of Alford, make no essential change: "Written in the book of life of the Lamb that hath been slain from the foundation of the world." The American Revisers, following the lead of Bengel, De Wette, and many others, would have it: "Written from the foundation of the world in the book of life of the Lamb that hath been slain." The American rendering makes the election eternal. The Anglican rendering makes the atonement eternal.

The prevalent opinion no doubt has been that the atonement is simply an historic fact, dating back now some nineteen hundred years; and that only the purpose of it is eternal. But Johann Wessel, the great German theologian, who died only six years after Martin Luther was born, got hold of the idea that not election only, but atonement also, is an eternal act. And this, it seems to me, is both rational and scriptural. Eternal election, profoundly considered, requires eternal atonement for its support. Both are eternal, as all Divine realities are eternal. If the passage in Revelation were given up, we should still have to deal with 1 Peter 1:19, 20, where the Lamb is spoken of as foreknown before the foundation of the world, but manifested at the end of the times; eternal reality becoming temporal fact. We should still have to deal with John 17:24, which also carries back into eternity the redeeming relationship between the Father and Son. Even on Calvary, as temporal actuality, the Lamb slain is only a figure of speech, and, of course, it can be no more than a figure of speech as eternal reality in the bosom of God. But whether in time, or in eternity—whether on Calvary or in the bosom of God, the figure must stand for something. For us the meaning is, and must be, that not election only, but atonement also, is eternal. And so the relationship of God to moral evil stands forth as an eternal relationship. Not that evil is itself eternal; but God always knew it and always felt it. It may help our thinking in this

direction to remember that there is a sense in which creation itself is eternal; not independently eternal, but, of God's will, dependently eternal.

There must nothing be said, or thought, in mitigation of the ethical verdict against moral evil. The hatefulness of it, no matter what its chronology may be, is simply unspeakable. Violated law is monstrous. Unmindfulness of God, who has always been so mindful of us, is mean. Never to pray, either in one's closet or in one's family, is against all the proprieties. Idolatry is childish and contemptible. Profaneness of speech is scandalous. Neglect of holy time is robbery. Disobedience to parents is shameful. Murder is hideous. Unchastity murders the soul, is indeed both murder and suicide. And so of all the rest. Theft, falsehood, and even inordinate desire are abominable. Imagine a community, larger or smaller—a family, a township, a state, or a nation, where the Ten Commandments are persistently trampled under foot, and you will have imagined a community intolerable even to itself. And if this be our human judgment, what must the Divine judgment be? The more pure and righteous a moral being is, the more squarely he must antagonize, the more intensely he must hate, the more surely he must punish impurity and unrighteousness. Volcanic fire inside the globe, forked lightning outside of it, are faint emblems of holy wrath. Wrong doing is the one thing nowhere, and never, to be either condoned or endured. Physical accident, bodily sickness, financial disaster, social bereavement, may all be pitied. But when a thoroughly bad man stands revealed, only lightning is logical. He that sows the wind ought to reap the whirlwind. It was a great philosopher who stood amazed at the starry sky, and at the moral sense in man. Well he might. There is no softness in the midnight sky; only cold blue marble, and a steady blaze that never relents, and is never tired. You cannot endure that blaze, you dare not risk yourself out alone among those gleaming orbs with a guilty secret in your bosom. The universe is instinct with law that never abdicates. Remorse is not repentance; and even repentance washes out no stain. Self-forgiveness is impossible. The trumpet is always sounding; every day is a judgment-day; and every one of us goes to the left. Gehenna is only the logical goal of sin.

Nor should any attempt be made to get at the genesis of moral evil. The beginning of it is simply inconceivable. The whole thing is a mystery, and must be let alone. Moral evil is not eternal; or there would be two infinities. Nor is it a creature of God; or God would be divided against himself. And yet it had the Divine permission, whatever that may be imagined to have been. With every attribute roused and alert—infinity of power, infinity of wisdom, infinity of holiness, God stood by and let evil enter. Angels revolted first, somewhere among the stars. Mankind revolted. Was evil really unavoidable in a proper moral system? If so, immorality is not immoral. Evil that is really essential to good should not be considered evil. It would only be the bitter bud of the fragrant blossom and the luscious fruit. Or, putting it in another form, will you say that God could not have prevented evil? He certainly could have prevented it. In heaven today, what is the security of saints and angels, of your own dear sainted mother, of Gabriel himself, but God's own grace, constraining the will of every saint, constraining the will of every seraph? What is human sin but the abuse of human appetites, of human passions, of human faculties, in themselves all innocent? Study the lesson of our Lord's temptation in the desert. Certainly, he was not tempted as we are, by inflamed appetites and passions, by impaired and disordered faculties. But he possessed all these natural appetites, passions, and faculties; and they were put to a real and a tremendous strain. That "great duel," as Milton calls it, was no sham fight; one or the other had to go down. Christ was gnawed by hunger, but refused to eat. He saw what might be done by a brilliant miracle towards inaugurating his Jewish ministry, but refused to work it. He saw the short, Satanic path to Messianic dominion, but chose Gethsemane and Calvary. Now the first Adam was just as cool and just as innocent as the second Adam. And, with more of grace to strengthen him, he too might have stood. There was no real necessity for that first human disobedience. It was sheer, wanton, gratuitous, inexplicable apostasy. Somewhat more of Divine constraint, and the catastrophe would certainly have been averted. Call it non-prevention, call it permission, call it anything you please, somehow sin entered in spite of God's hating it. It came knocking for admission, and God's shoulder was not against the gate. For some reason, or reasons, not revealed, perhaps not revealable, God thought it best not to put his shoulder against the gate. The hateful and hated thing pushed through. Ormuzd let in Ahriman. I thank the Persian for these two words. They embody and emphasize the historic dualism of good and evil. The *historic* dualism, you will observe I say; there is no other dualism. God is One; and master of all. The Divine permission of hateful and hated evil, when we fairly apprehend it, is a tremendous statement, which might well be challenged, were not the thing itself so undeniably a fact. This is as far as we can go. Here we halt, with our bruised and throbbing foreheads hard up against the granite cliff.

Practically, historic sin finds relief in historic redemption. Apparently, there was little, if any, interval between the two. Sin came, perhaps, with the noon-tide rest. "In the cool of the day,"—that same day, most likely, the offended Lord came walking in the garden. The colloquy had a sharp beginning, but a mellow ending. The bitten heel would finally crush the biting head. And the struggle at once began. The Lord came down very close to his erring, guilty, frightened children. And they clung very closely to him. We are in great danger of underrating that primitive economy of grace. The record is very brief, and the oriental genius of it seems strange to us. But we see an altar there; and it can have had but one meaning. Ages after, in all the nobler ethnic religions—Egyptian, Indian, Persian, and Pelasgic—we encounter echoes and survivals of that first vouchsafement of revelation. In all the great religions, we find one God; in all of them, personal immortality,

with retribution; in most of them, Divine Triads; in two of them at least, the resurrection of the body. If it be true, as we may well believe, that Socrates is now in heaven, singing the new song, it is because he sacrificed; and he sacrificed, whether he fully understood it or not, because of that colloquy in the garden. And if that sufficed for him, the Providence of God is justified. Historic sin is fairly matched, and overmatched, by historic redemption.

But the Lamb slain from the foundation of the world, suggests a far sublimer theodicy. We are taken back behind the human ages, behind all time, into awful infinite depths, into the very bosom of the Triune God. Theological science recognizes two Trinities, which it calls economic and essential. The former began with historic redemption, and kept pace with it. Father, Son, and Spirit stood for law, redemption, and regeneration. It was economic Trinity that suggested essential Trinity. But for the historic process, the question might not have seemed worth asking, whether God is One only, or Three also, and the Three in One. The Hebrew mind, as represented by Philo, was only just beginning to be trinitarian, when Christ's life in the flesh compelled the Hebrew mind, as represented by Peter, Paul, and John, to a new theology. After Pentecost, bald Unitarianism was anachronous. Christian experience logically required three Divine Persons, of one and the same Divine Essence. Economic Trinity required essential Trinity.

Essential Trinity is anything but an arbitrary conception of God. Wiclif taught it at Oxford as a necessary doctrine of reason. Trinity is another name for the self-consciousness, and self-communion, of God. Father, Son, and Spirit are vastly more than the revelation of God to man; they are the revelation of God to himself, and the intercourse of God with himself. They suggest infinite fulness and richness of being. Our scientific definitions of God do not amount to much. At best, they formulate only very inadequate conceptions of him. It is assumed that these scientific definitions of God take us farther than the Biblical descriptions of God. We had better not feel too sure of that. Attributes in action may impart a better knowledge than attributes abstractly defined. Pictures for children may be better than creeds and catechisms. What we need is to see God in the life both of nature, and of man. This the Hebrew Prophets enable us to do by their anthropomorphic and anthropopathic pictures of God. If you say the pictures are childish, then I must say that we *are* children, all of us, and had better be children. It is no real scandal to science to be told, that "the eyes of the Lord are in every place, beholding the evil and the good;" that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry"; that the Lord "smelled a sweet savour" from Noah's altar; while wicked men are consumed by "the breath of his nostrils"; that "the voice of the Lord breaketh the cedars of Lebanon"; and he "walketh upon the wings of the wind"; and that at last, in the Messianic time, the Lord will make "bare his holy arm in the eyes of all the nations." God is not a mere aggregate of attributes. He has a personality as distinct and positive as yours and mine. But the personality is infinite in all its outgoings. God's being is a vast abyss which no plummet has ever sounded. Imagine all you can of boundless power, constantly at work; of boundless intelligence, constantly at work; of boundless passion, constantly at work: God is all that, and immeasurably more than that. What right has any one to say that God is passionless? God himself has never said it. He is *not* passionless. Like the sun, he is all aflame; he rejoices in the truth; he hates a lie. He is pleased with what is right, and displeased with what is wrong. Good men are the apple of his eye; bad men his abomination and his scorn. Rendered literally, "God is a righteous judge, and a God who is angry every day."

But God is love. So says John in that famous passage, over which the theologians are still disputing, whether the meaning be that love is only one of the Divine attributes, or is that very essence of God, into which every other attribute may be resolved. Some of the profoundest thinkers of our day accept these three words of John, "God is love," as the final definition of God. Sunshine striking a teardrop may give us the seven colors of the rainbow; but the seven colors are all one bleassed light. God creates, governs, judges, punishes, pities, redeems, and saves; but love is the root of all. It was love that created this wondrous universe, to which science can set no bounds. It was love that created angels, some of whom rebelled, and were "delivered into chains of darkness." It was love that created this human brotherhood, all of whom have rebelled and gone astray. This rebellion was permitted; but was rebellion all the same. God feels it; and has always felt it. Absalom has broken his father's heart; and we are Absalom. The grand old King goes up over Olivet weeping, with his head covered, and his feet bare; and that King is God. Only he is the King Eternal, and his agony over sin is also eternal. This agony of God over human sin is the Lamb slain from the foundation of the world. God himself atones, to himself atones; and so atonement is both eternal and divine.

In that matchless epitome of the gospel—the parable of the Prodigal Son, reported only by Luke, not a word is said, not a glimpse is given, of the father of the Prodigal during all that interval between the departure and the return. A veil is drawn over all those bitter, weary years. So has God yearned and suffered in the silent depths of his own eternity, waiting and watching for the repentant Prodigal. This yearning, grieved, and suffering God is the God and Father of our Lord and Saviour Jesus Christ; Son of God, Son of Mary. This sinless child should have had no griefs of his own. His sorrows could have been only those old eternal shadows of permitted sin. The cross on which he died, flinging out its arms as if to embrace the world, lifted up its head toward the Lamb slain from the foundation of the world. Our hearts now go back to Calvary; and from Calvary they go up to God.

One word more. This stupendous idea of eternal atonement carries with it the idea of universal atonement. Whatever it was, and is, it must needs have been infinite. No magnitude of sin, no multitude of sinners can

bankrupt its treasury of grace. "God so loved the *world*" is its everlasting refrain. "He that *will*, let him take the water of life freely." "Take" is the word, my hearers. Let us remember this. There is something for us to do. God himself cannot pardon an impenitent offender. If pardon were offered, it could not be accepted. It is a law of our own being, that we must repent. O Lamb of God, slain so long ago, save us at last, when thou comest in the clouds; and save us here today.

It is one of the revelations of scripture that we are to judge the angels; sitting above them on the shining heights. It may well be so. Those angels are the Imperial Guard, doing easy duty at home. We are the Tenth Legion, marching in from the swamps and forests of the far-off frontier; scarred and battered, but victorious over death and sin.

The following stanza from Dean Alford's grand hymn appears upon the last page of this, the last sermon written by Dr. Hitchcock. By a singular coincidence it was the stanza especially selected to be sung in the burial service at Dr. Hitchcock's funeral, although in entire ignorance of its existence in the manuscript.

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:
'Tis finish'd, all is finish'd
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

Methods Department.

(See also page 255.)

THE QUIET EVANGELISM.

BY ALLAN B. PHILPOTT, D. D.

In no sense am I using the phrase "Quiet Evangelism" as a substitute for special effort. In the nature of the case we must look to the regular work of the church mainly for its growth. This may be supplemented at protracted intervals by revival meetings, but evangelism should not stand for a mere spurt of special concern for souls, it should be the constant attitude of Christian effort. By "The Quiet Evangelism" I mean those methods other than public preaching by which we bring the matter of primary obedience home to the people. Necessarily it means individual work for and with individuals, such work as is outlined for instance in that very helpful book by the late H. Clay Trumbull, entitled "Individual Work for Individuals." My plea is that we should develop this phase of Christian work, in many congregations it is carelessly thought of, while in some it is totally neglected.

In the first place, this is the normal New Testament evangelism. "They that were scattered abroad went everywhere preaching the Word." Those early propagators of the faith seemed careless of any organized evangelism. They preached to multitudes of course, but made equal efforts with an audience of one, or a household, or a few. They seemed to utterly ignore every attraction or drawing card and relied solely upon the story they had to tell. They never, so far as we know, even sang an invitation hymn.

The message itself was deemed sufficient to stir the emotions and win the allegiance of the people. And here at once we march straight up to a splendid apologetic, to tell the story of Christ and his love as it has laid hold of and affected our own lives, a plain unvarnished tale spoken in all simplicity and sincerity to a fellow-man. A good life insurance agent will not spend much time in general argument for his business, he will overwhelm you with the testimony of what others have realized by such investments. Preaching reaches its highest power in sincere personal testimony of what Christ has been to us. Every one whose soul has been touched by the grace of God has a message. One who went to Wales and reported the condition of things there in the great revival informs us that religion was the topic of conversation everywhere, in the shops and stores, on the streets and along the country-side, and this was noted as its great element of power. It is the natural New Testament way. If the gospel is a precious message to us it will be doubly so if we can bring others to share it with us. No blessing is half enjoyed until it is divided with some one else. The pages of the New Testament, especially of the Acts, abound with stir and life because every one had a good hopeful word wherever he went, under whatever condition he existed, for his fellow creature who was in ignorance of the sweet evangel of the cross.

All this modern device and machinery for winning men to the Master had its origin this side of the Apostolic age. I do not mean to condemn it all—I do not mean to put any limit upon the means of preaching the gospel and methods of converting men so long as these are consistent with the dignity and purpose of the gospel; but I do say that in the quiet ways, where one may influence another in those unostentatious methods by which men speak heart to heart, we are well within the precedents of New Testament times.

In the second place this evangelism is needed for the development of the church. A Christian is never so strong and sure in his faith as when he has succeeded in winning others to the same hope. What a tonic it would be to the lazy, inactive members—of whom, alas, we have so many in our churches—if each one would take it upon himself to win one. Our churches need this evangelism that they may themselves be saved from indifference and

spiritual decline. Look upon the average congregation and note the meagerness of its spiritual development. Excepting a few of the more forward and active, the members are called upon for little or nothing but to hear sermons and to help defray expenses. What activities abound are too largely along the channels of church festivals and socials and other material kinds of service. As a rule the Ladies' Aid Society outstrips in interest and effectiveness the missionary organization.

Those forms of exercises which belong to the here and now appeal more strongly than do the subtle, spiritual endeavors involved in winning men and women to the church. It means a great deal for a congregation to get aroused in the direction which I have suggested. The very effort to speak in the name of Jesus Christ and meet the objections of those who resist the invitation will turn the minds of Christian people back upon themselves and develop in them the much needed faculty of introspection and give them a sense of their own unpreparedness. We talk about deepening the spiritual life and as a means thereto we generally think of the contemplation of those themes, right enough in themselves, which belong to the deeper things of the gospel. This is well, but the spiritual life of the church is not deepened until the members go forth in some active and right way to bring this gospel to others and to make it influential in the actual life here and now.

One of the fine sayings of Charles Kingsley was: "It is better to do a single good act than to dream of fine actions all day long." For the development of the church then we need the Quiet Evangelism and nothing else can take its place.

In the third place it is the only way the world can ever be reached. Comparatively few people hear sermons and still fewer hear them consecutively. We cannot depend upon a sermon to do the work of evangelism. It has its place, and its place is a very large one and important, but unless supplemented by the hundreds who hear approvingly it will fail very largely to accomplish its work. They must speak: "What thou hearest in the ear that proclaim from the house-top." I can see no conclusive evidence that by our present methods the world will ever be brought to Christ. We must multiply the voices that speak the message. We must multiply the testimonies that prove so winsome when once they are honestly told. If we but stop to consider the results of a large number working, one winning one and that one winning another, we shall soon convince ourselves that it is at least possible to preach the gospel to a whole community in a brief period of time. It is a mistake to limit preaching to the public proclamation of the Word. The idea covers every possible way of reaching men. It is also an error to suppose, as many do, that the matter of persuading one to become a Christian is too delicate for clumsy hands to handle. It is to be sure a delicate matter and one that is very fine in the essence of it, but an earnest word from a sincere man or woman is also very fine—fine enough quite to serve the purpose we have in hand. The main thing is to be ourselves worthy to speak.

And the pressure for the Quiet Evangelism will have this effect, which our churches much need, to lift them out of ungodliness and worldly living. We should rend our hearts instead of tearing our garments. We should cry unto Zion, "Arise, shine, for thy light is come." If we stand forth in a pure life and an intelligent faith our work will be easy.

When I come to speak of the methods of the Quiet Evangelism I am on ground with which every one of my readers is familiar, and the most that I can hope to do is to stir up a new interest in things that have grown old and perhaps been laid aside.

The first great means of the Quiet Evangelism is religious conversation. We do not talk enough with the people about the Kingdom of God. I am fully aware that conversation upon religious topics must be hedged about with discretion and approached with delicacy. I am equally apprised of the fact that one who seeks, however artfully, to introduce the matter of personal religion to his friends and acquaintances will, in not a few instances, meet a more or less chilly reception, but this should not discourage us. If we have the gist of the matter in us and go straight to the heart of the subject there are very few but will be glad to listen and very many will quickly acknowledge their interest and benefit in such conversation. It is a conviction of my own that four people out of five who are not Christians, if properly approached and patiently and persistently labored with, will finally become Christians. Napoleon said: "The concentration of a given force. at a given point, for a given length of time, is bound to win." The rule that applies to war will, I believe, apply equally well to matters of the mind and heart. The character and message of Christ seem to me so convincing, the need of his salvation so apparent, the advantage so obvious, that I believe the people who can resist it, after it has been properly presented, are very, very few. To speak a little more practically however—a pastor should keep a list of names of such as he may have in view, and he should require his members to do the same. It is worth much to study names, to think upon the individuals, to carry them in one's mind and upon one's heart and even to the Throne of Grace. In this way we equip ourselves for a more delicate approach when we shall talk with them face to face. A religious conversation is not always well conducted when it is just dropped into casually or when one has gone about it in a spirit of desperation as though he were making a final attack. There is such a thing as the tactful approach by which the hostile mind is more than half conquered before a word

is spoken. The finer and subtler arts of our calling are too little cultivated. It is so much easier to press forward along the common methods of approach—the handshake, the jolly word, the happy-go-lucky manner, and all too familiar attitude.

Really, we become less interesting to people as we become more familiar with them and presume over-much upon their good will and sanction. Many a preacher has become less effective as he became more popular. The unconverted are quite too easy in his presence and conversation is a running fire of jokes and common place repartee because the minister is so popular with his people and because the people know him so well and feel so much at home with him. To convert another to the faith may require many conversations. It should always be attempted with a gentle pressure and a winsome tolerant spirit. The very theme of salvation as we develop it and set it forth, if we do so out of the truth and consciousness of our own experience, will prove to be cumulative in its power and attraction. We must observe times and seasons, and yet we shall sometimes reach a point where the oddest times and the most out of the way seasons will offer the best opportunities.. A prominent minister of Brooklyn once told me that he was in a series of meetings which had been long protracted and a well known business man whom he had hoped to influence, seemed likely to pass through it all without yielding himself to Christ. After going home from church one night and after having read for an hour or so to rest his mind from the anxious labors of the meeting, he was seized with the conviction that he ought to go and see his friend and neighbor and make one word of personal appeal. It was near midnight and as he went up the steps he thought how foolish it was to go upon such an errand at such an hour, but ringing the bell he found his neighbor not yet retired. He went in and met him face to face in the hall and the man said to him: "My dear pastor, I am glad you have come. I have been wrestling with the question of my salvation and I want your help." This personal visit did the work. Never despair in this method; often the one whom you seek and from whom you have turned away in your impatience is waiting for just another word, perhaps a little different word. One further conversation will do the work. If you never go back he may never become a Christian. Face to face methods are the best. Mr. Moody was a bashful youth and had no thought of coming into the church until his teacher had talked with him, then he was ready. I have heard of a minister who was compelled to give up preaching on account of the loss of his voice but he could engage in private conversation. He determined that it should make no difference with his work, so the first year thereafter he brought two hundred persons into the church. John B. Gough was led to Christ by something a hotel waiter, a Christian, said to him. James Stalker, after years of comparative failure in the ministry, said: "Henceforth I will take individuals upon my heart."

The second method of the Quiet Evangelism is the use of religious tracts. There is a dignity about the printed page that a conversation may lack. Sometimes statements that in a face to face talk the objector would be disposed to challenge, in the more convincing treatment of the printed page he will be ready to accept. If one can be induced to read a tract upon a timely subject connected with his conversion he is very likely to think it over, it remains upon his heart, he cannot so easily get away from it.

A preacher out West was anxious to reach a distinguished lawyer who, he had reason to believe, was interested in the matter of religion. Preaching and even private conversation had seemed to fail so he enclosed him a tract on a phase of the subject which he deemed timely. It was just the message needed, the reply promptly came: "Your tract has reached me and I have given myself to Christ."

The distinguished minister in New York several years ago delivered an address on "The Regeneration of a Race." A young colored man in the South who had not yet found himself happened to read it. It stirred the ambition within him to be something and he went to work, secured an education and is now the proprietor of a great publishing house for colored people in one of the cities of the South, sending out books, Sunday School and church literature, editing a weekly paper and doing a mighty work for the advancement of the colored people. He attributes it all to the influence that this printed speech had upon him.

The use of valuable articles clipped from church papers and magazines in this way is most commendable. If you know the people with whom you have to deal you can readily surmise whether such and such an article would interest them. If you take the pains to carry or mail it to them they will appreciate your efforts and reciprocate at least so far as to read what you have sent them. By this means you would establish a most intimate and influential relation with them. Here again let me say the repeated reading of skillful and convincing tracts and articles upon religious topics cannot but influence the mind favorably for the reception of the gospel. The trouble with the majority of people who are outside the church is that their minds are never called to the matter in any sufficient way. The subject of Christianity does not open up to them in its beauty and sweetness as it does to those who daily sit under the influence of the sanctuary. In many instances it will only be found necessary to get them turned in the direction of their Christian duty; they will be found almost ready, with some little enlightenment and instruction, to take their stand with Christian people. We must not, for the lack of attention to the matter, allow people to let religion go by default as many of them are doing.

The third method which I have found most effective, in some instances at least, is that of writing a personal letter to such as I believed were ready to entertain the matter of becoming Christians. The late H. Clay Trumbull in his Reminiscences tells us that it was a personal letter from a friend that brought him to Christ. When I was pastor in Philadelphia a young man came to me who had received a letter from a friend of such a character as I have intimated. He talked with me freely about his personal acceptance of Christ and the consecration of himself to the work of the Master. He sought advice and counsel which I was only too ready to give, and soon became a member of my congregation. He at once took hold of the matter seriously and through some years of study prepared himself to speak in public. Although he was at the head of a profitable business enterprise he became the author of several tracts, wrote many religious articles, moved out to a remote part of the city, began to gather people together for religious instruction, established and built up a very respectable congregation and was greatly beloved by them for his work's sake. The personal letter gave his mind the bent and direction for this work. I have many a time found that such a letter would clinch the work which was begun, but which I had almost despaired of completing, in the minds and hearts of some who attend upon my ministry. On one occasion I remember a father, grown son, and daughter, who I had reason to believe were interested in religion but they had lived through so many special revivals and had become, as it were, so sermon hardened, that I feared lest the matter would never come to a crisis. They lived a long distance from my church, so one night I sat down and wrote the father a letter, writing it to him and to his children, in as plain and sensible a way as I knew how, speaking as a man to a brother and a father. The next Sunday he and his family were all at church and made the good confession. There is at times a power in a personal letter which nothing else will exert. It is the winsomeness of personal interest. Preaching may be formal, tracts may be distributed by a committee and may seem a mere method of propaganda, a conversation may occur accidentally, but when you sit down and write your friend a personal letter he knows that you have taken him upon your heart and have taken pains to express your inmost feeling for his welfare. He may of course resist even this, but you have come to him in as intimate and sincere a way as one man may approach another. You have made an appeal that he cannot resist without at least feeling that you have honestly tried to show him your friendship and your love.

In the fourth place, the Sunday School offers a remarkable field for the Quiet Evangelism. We have not at all realized our obligations and opportunities with the children. The future of the church, says a prominent author, depends upon Christ's influence with the young. Students of the adolescent period of life have already made us familiar with the fact that the majority of people who join the church do so in youth. They are also making use of the further fact that this is the natural and best order of things. "With the coming of adolescence," says George Albert Coe, "the Sunday School should help the pupil attain a healthy religious self-consciousness and to enter upon deliberate devotion to the Kingdom." Somewhere in early adolescence is the normal age of joining the church.

Among five hundred and twelve officers of the Young Men's Christian Associations the average age of the first deep religious impression was between 13 and 14 years. Among children, however, the matter should be handled with delicacy. I never go up to a child in the midst of special revival excitement and ask him to join the church. Far better is it to create an atmosphere in which he will find encouragement to follow the promptings of his own heart which will generally be right. Coming to Christ should be the child's own act, in which he feels that he has taken the initiative with the full consent of his mind and heart. I certainly deprecate taking the machinery of a revival into the Sunday School and working upon the tender emotions of children. The Sunday School teacher is the key to the situation. Her gentle influence and training ought to guide the pupils in the right path. The pastor should know, as far as possible, every pupil in his Sunday School, become acquainted with them in their home life, win their confidence and know their little heart secrets. I have had the joy many times of a little boy or girl slipping up and plucking my hand to ask if I thought they were too young to unite with the church. We should expect as a matter of course that as the children of the Sunday School come to the years of responsibility they will come into the church. The purpose should be frankly and constantly avowed by the superintendent and teachers, as well as by the pastor, that the object of the Sunday School is to bring the children to an understanding of the Scriptures and to a personal experience of religion. Here is a magnificent field for the Quiet Evangelism, one that has been all too much neglected but one which if cultivated assiduously for the next ten years will more than quadruple the membership of the church of God. In the secret closet of prayer we must bear before the Throne of Grace the names of those we seek. Prayer is power in converting men to Jesus Christ. The prayer meeting should be frequently and earnestly used to petition God for souls to be born into the Kingdom. The ministry of the pulpit should constantly bear down upon this matter. It does not need so-called revival sermons to accomplish this. There is scarcely a subject upon which a man may preach that might not be made to touch the question of a sinner's duty to God and the church.

The sum of the matter is this: We must

not depend upon the occasional revival nor the annual protracted meeting for additions to the church. Such a thing is not normal nor healthful. These great occasions of refreshing should be looked forward to and greatly used. Every church should occasionally make these special efforts. No congregation where it is worth while to preach the gospel from Sunday to Sunday can deem it useless to undertake, at some time or other, special meetings for the purpose of saving men. It is a mistake to say that in any church the revival is impracticable. What I say is this: We should not neglect the more personal and quiet ways of evangelism but should make them our main reliance for growth. Every pastor should be an evangelist and every church should be a center of soul-saving effort. A man is not in the true sense a minister of the gospel unless his soul yearns for the salvation of his fellow men. He is not an efficient minister unless he brings such results to pass in his work. That church is not in the best sense alive whose altars are not frequented by penitents asking for mercy. We should not be surprised at people coming out during the ordinary ministry of the church; we should be surprised when they do not come. Remember that expectancy is an element of power in these things. "According to your faith so shall it be unto you."

SOCIALISM.

"A federation of churches that does nothing for society is a traitor to humanity and an infidel to Christ. When the ideal society is found there will be no more churches, no more ministers, no more courts, no more judges. It's a long way off, and so far away that I shall talk about an idealist's society instead.

"This society will be one of persons, not of classes. It will be an ill day for the Christian Church when she accepts the current delusion that the world can be reformed from the outside. No man was, nor no man will ever be made straight by statutes. The church must condemn the criminals outside the prisons as well as those on the inside.

"What shall the Church in the future say to the present state of business, which under the guise of competition hides in its practices an anarchistic, atheistic view of the universe? What shall the Church say to the one in ten doomed to poverty, to the thousands obliged to live under evil conditions and the right to be happy denied them? Shall she not say that the industrial system which produces this condition is out of joint? The question of a living wage is a vital one.

"What shall the Church say of society, or 'sassiety,' as a few hundred people of the idle rich call it in their own corrupt language, with hearts rotten with vanity and imbecile with falsehood.

"But changes are coming in the present social and economic order. The change is coming with blind rage in violence, where individuals have been repressed as in Russia. Where there is liberty, as here, it is coming through a broader sympathy. The Church must take the position of a sane idealism."

The above is from an address at the Church Federation Conference. You may have three guesses as to who made the statements. It was Henry Van Dyke.

REVIVAL SERMONS AND OUTLINES.

I want every reader of Current Anecdotes to have a copy of One Hundred Revival Sermons and Outlines. If you will sign the blank on page XIII and after receiving the book you read three of 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return One Hundred Revival Sermons, and I'll pay the postage out of my own pocket. This book is well worth $2.50 the price at which it is listed, but I am going to give you an opportunity to get it at $2.00. Take it now, for you will have the book within a year, when you begin to see the reviews and hear what your fellow ministers say.—F. M. Barton.

100 SERMONS 50c.

Readers of Current Anecdotes who will send 50 cents and this ad. will receive THE MODERN PULPIT, published monthly, for one year. Stamps, coin, postals accepted. Every number contains seven to nine sermons by the world's greatest preachers—100 in a year. Regular subscription $1.00. This is a trial ad. to test Current Anecdotes as an advertising medium. J. S. ROBERTSON CO., Publishers (Established 1874), 28 Adelaide St. West, Toronto, Can.

YOU CAN AFFORD

to have a new song book in your church or Sunday school when you can get them for $3 per 100. 83 best songs. Words and music. All familiar songs, and every song the very best. Send 5 cents in stamps for sample copy. Address E. A. K. HACKETT, Fort Wayne, Ind.

PIANO TUNING PAYS

Our Graduates Earn $5 to $10 per Day the Year Round.

IF YOU ARE RECEIVING LESS, WE CAN DOUBLE YOUR EARNING POWER.

THE TUNE-A-PHONE IN USE.

We teach **Piano Tuning, Action Regulating, Voicing and Fine Repairing,** all in one practical, easy and complete course, taken at your own home **by correspondence.** Under our PERSONAL ATTENTION system of instruction, and by use of our EXCLUSIVE invention, the **Tune-a-Phone,** ANY ONE WHO CAN HEAR can learn to tune. After two or three months of LEISURE HOUR STUDY, you can **begin to earn money** by tuning, regulating and repairing pianos. When you have finished our course, we will grant you a **Diploma** accepted everywhere as PROOF OF SKILL. You will then be in possession of a business that will make you **independent and your own master for life.**

We supply FREE a TUNE-A-PHONE, also a working model of a full-size, modern upright **Piano Action,** also the necessary **tools** for each pupil. Many professional tuners study with us to perfect themselves in their art. SCORES OF MUSICIANS take the course that they may be able to care for their own instruments. More take our course as a **sure means to money-making.** We fit our students to command splendid profits in the pleasantest of professions.

Read what some of Our Graduates Say about it.

NILES BRYANT, DIRECTOR

"My best day's earning has been to tune four pianos at $3 each."—(Rev.) C. D. Nickelsen, Hood River, Oregon.

"I made $36 last week, and $212 the last two months, tuning and regulating pianos."—Joseph Gribler, Astoria, Oregon.

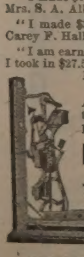
"I average $9 a day."—Simpson Thomas, Aquebogue, N. Y.

"I easily make an average of $5 to $6 a day."—John T. Hannam, Galt, Ont.

"I made $100.00 fixing two old pianos."—Mrs. S. A. Alberus, Los Angeles, Cal.

"I made $31.50 the first two weeks, and $5 to $12 per day thereafter."—Carey F. Hall, Coffeyville, Kan.

"I am earning good money since I began tuning, repairing, etc. Last week I took in $27.50, and next week I am sure I can raise that."—Ray J. Magnan, Manistee, Mich.



THE ACTION MODEL.

"This profession, I find, is one that is surely not over-crowded. At a place where there are several older tuners, I get more work than I can easily dispose of, from which I realize from $2.50 to $3 per instrument."—J. W. Unser, Tiffin, Ohio.

LET US MAKE YOU LIKEWISE PROSPEROUS

THE NILES BRYANT SCHOOL OF PIANO TUNING

408 Music Hall, Battle Creek, Mich.

Send TODAY for free illustrated, descriptive booklet

CURRENT ANECDOTES

A Preacher's Magazine of Illustrations, Homiletics, Sermons and Methods of Church Work.

PUBLISHED BY

CURRENT ANECDOTES CO.

706-712 Caxton Bldg., Cleveland, Ohio.

SUBSCRIPTION: { In U. S., Canada and Mexico, $1.50 PER YEAR.

Foreign Subscriptions, 25c. extra, for postage

[COPYRIGHTED 1905, BY F. M. BARTON]

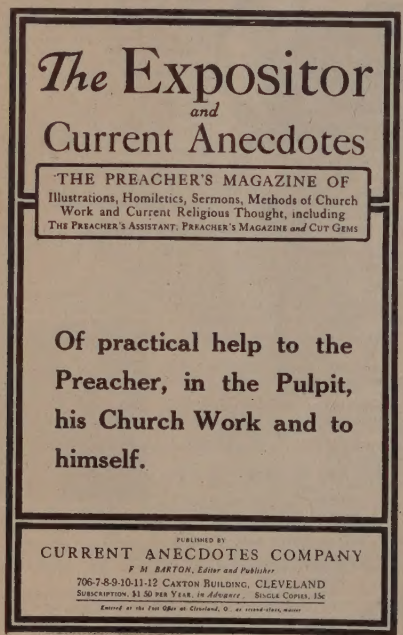
Entered at the Post Office at Cleveland, O., as second class matter.

Issued MARCH, 1906 Monthly

TO OUR READERS.

A CHANGE OF NAME.

Below is a reproduction on small scale of the cover of the April issue. In this issue we will combine the Preacher's Assistant, which we purchased recently, which will increase our rapidly growing brotherhood, whose motto is: "To make most effective our time and effort for the Kingdom of Heaven." We do not aim to be scholarly, but we do claim to be practical and helpful. If we fulfil our claim and help you in your work, tell that brother minister and let The Expositor and Current Anecdotes give him a lift.


The Expositor
and
Current Anecdotes
THE PREACHER'S MAGAZINE OF
Illustrations, Homiletics, Sermons, Methods of Church Work and Current Religious Thought, including
THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT GEMS
Of practical help to the Preacher, in the Pulpit, his Church Work and to himself.
PUBLISHED BY
CURRENT ANECDOTES COMPANY
F. M. BARTON, Editor and Publisher
706-7-8-9-10-11-12 CAXTON BUILDING, CLEVELAND
SUBSCRIPTION, $1.50 PER YEAR, in Advance. SINGLE COPIES, 15c
Entered at the Post Office at Cleveland, O., as second-class matter

Every time you add another you help us make a better magazine for you.

Current Anecdotes saw light over six years ago and consisted of 24 pages of illustrations. We don't give much less than that to illustrations now and have greatly improved the quality. New pages were added to accommodate our new departments, Homiletic, Sermon, Methods of Church Work and now we add several new features that made the Preacher's Assistant strong. These new departments occupied more than half the magazine, and our name Current Anecdotes told only half the story. We outgrew the name and now we take one, which may be a little large, when one considers Robertson Nicoll's great English periodical of that name, but which fits us very well when we consider its true meaning—to make clear. We help our readers to make clear and more impressive his preaching, his pastoral work, and his own personal religious life—or we try to, at least. And if the new name is a little large it will fit perfectly when we increase from our present 64 to 96 pages, which we will do when our list reaches 20,000.

We retain our old name, under which we served you so long, as secondary title, and we will never forget those who helped us to grow to the point where we needed the new name.

The April (Easter number) will be the best we ever published, and if you send us the names of three preachers to whom you would recommend The Expositor and Current Anecdotes, we will send them a copy with your compliments. In it we will announce two new editors.

May God bless you and make your work fruitful, is the wish of,

Yours sincerely,
F. M. BARTON.

A STRIKING OFFER CONTINUED.

The publisher of that remarkable commentary on Revelation, Seiss' Lectures on The Apocalypse advises us that the striking offer which was made in our February issue is to be continued; therefore any Minister whose salary is less than $300, will be entitled, through the generosity of a friend, to a set of this work, three volumes, cloth, 1417 pages, at the low price of $1.80 express paid. Truly this is a rare opportunity and our ministerial friends should take advantage of it. The regular price of the work is $2.50, which is a reduction from the original price of $5.00 per set. Orders should be sent direct to the publisher Charles C. Cook, 150 Nassau St., New York, N. Y. Mention Current Anecdotes.

SHORT-SIGHTED PREACHERS.

We call your attention to our advertising pages in this issue. If any of our readers do not examine them in each issue, they are not getting the most out of their magazine. In one advertisement a church treasurer tells how they wiped out a debt, others tell of money saving book offers. The preachers who doesn't read advertisements pays more than necessary for his purchases, and in so doing is short-sighted. In writing our advertisers do you mention: I saw your advertisement in Current Anecdotes. Often it establishes your credit, or insures special attention. Our advertisers spend money to get your attention and this insures good treatment when they know your inquiry comes as a result of such effort. And if you believe in supererrogation—when you have hunted high and low for the address of some concern and finally find it—you might say in your letter to them: "Why don't you advertise in Current Anecdotes, where I find addresses of most of the concerns with whom I do business?" How would that benefit you? If you did it often it would compel us to add 24 more pages of reading matter, at the same price. Don't be alarmed at improvements. Any present subscriber to Current Anecdotes will never be asked to pay more than $1.50 as long as he stays on list. We cannot hold out this promise to the Canaanites.

If I were a Preacher—I would clip this and give it to my Sunday School Superintendent.

The Mission Seed Distributing Assn., 721 Rose Bldg., Cleveland, Ohio, wishes to co-operate with Sunday School Superintendents in flower mission work. The plan will enlist the interest of every scholar in your school. Each scholar who will make the following promise: "I will plant these seeds to make the world more beautiful; and people happier," will be furnished, through the Superintendent, seeds at one cent per packet. Superintendents are requested to send name and address on a postal card for full particulars.